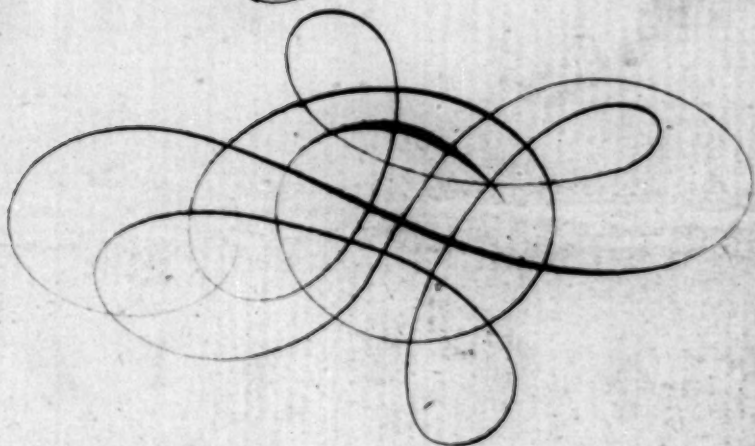


Dan: Jonas.

Sep. 9. 1775.



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THE
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OF
HISTORY;

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HISTORICAL

Daniel Jonas,
THE
B E A U T I E S
O F
H I S T O R Y;
O R,
PICTURES OF VIRTUE AND VICE,

DRAWN FROM REAL LIFE;

DESIGNED

For the Instruction and Entertainment of Youth.

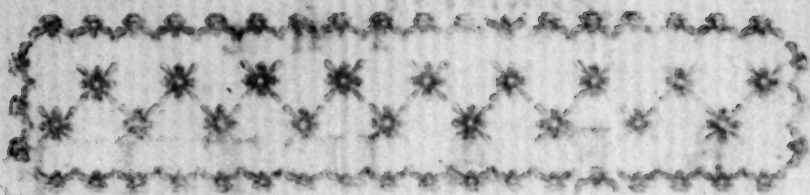
By L. M. STRETCH, M. A.

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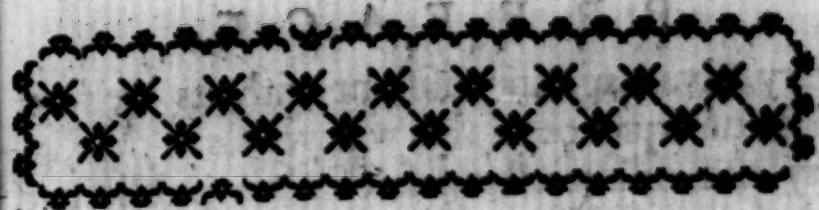
P R E F A C E

HOWEVER persons differ about the manner of conducting education, the importance of it is universally allowed. It forms the brightest characters, and which in a state of nature and concealed, and to the self ends, the good of more liberty to some of the human species, but her eyes often prove partial to their teachers, if education does not teach the right use and exertion of them.



The service of the public should be held up as the first duty of every individual. The love of mankind is the most generous principle of action, and should be recommended to youth as the first object of their attention. In comparison of this, the gratification of pleasure, avarice, or ambition, are mean and contemptible motives.

The ancients trained up their youth to be useful to the state, and taught them to despise every



P R E F A C E.

HOWEVER persons differ about the manner of conducting education, the importance of it is universally allowed. It forms the brightest characters, calls forth those faculties which in a state of nature would lie dormant and concealed, and directs them to the best ends, the good of Society. Nature may be more liberal to some of the human species, but her gifts often prove hurtful to their possessors, if education does not teach the right use and exertion of them.

The service of the public should be held up as the first duty of every individual. The love of mankind is the most generous principle of action, and should be recommended to youth as the first object of their attention. In comparison of this, the gratification of pleasure, avarice, or ambition, are mean and contemptible motives.

The antients trained up their youth to be useful to the state, and taught them to despise

every advantage inconsistent with its welfare. The consequence of this was visible in the dignity and disinterestedness of their public and private transactions. This sentiment produced such illustrious characters and actions as we can scarce give credit to. To collect these records of virtue, and to inspire the minds of youth with a noble emulation to rival them, is the intent of the present publication: how useful such a work must be, I need not to say; and the pleasure it will afford must be equal to its utility.

It is keeping the best company, and viewing human nature in the most amiable light, that forms a great character; and the entertainment it affords, not only springs from generous sentiments, but inspires and promotes them.

What can be more agreeable and flattering than to find ourselves of the same species with those, who, in benevolence and rectitude, have come the nearest to the Deity? These are the uses which may be made of the following Collection, which, like a rich parterre, contains the flowers of every climate and country.

“The supreme sense and relish of virtue, or of whatever is lovely and heroic in affections and conduct, is not to be obtained,” says an ingenious

P R E F A C E. v

genious writer, " by perusing dull, formal lectures on the several virtues and vices, and declaiming loosely on their effect; but by exhibiting to the moral eye living examples, or, what is nearest to those pictures, genuine copies of manners; that it may learn easily to separate between the fair and harmonious, and the deformed and dissonant. Thus I would select from history sacred and profane, instances of illustrious virtues, displayed in the lives of great and good men in all ages; such as the piety and continence of Joseph, the patience and fortitude of Job, the meekness and love of his country which distinguished Moses, the friendship of Jonathan, and the like. From profane history, I would produce the constancy of Scipio, the incorruption of Fabricius, the contempt of wealth and power in Cincinnatus, the patriotism and magnanimity of the Bruti, the justice of Aristides, the heroism and love of their country in Leonidas, Epaminondas, and a long train of other Greek and British worthies. By means of these, and the like examples, continues he, the grandest scenes of human life open on the mind; and the augustest forms of beauty and order are made to pass in review before it: this will give your pupils noble and extended views of the energy of virtue, and the limits of human actions, awaken an early sensibility of what-

whatever is most amiable and heroic in life, and kindle in their breasts a generous ambition to imitate those virtues they admire in others.*"

I have not inserted in this Collection any instances from sacred story, because they are easily recurred to: those from profane history lie scattered in a multitude of volumes, and require the knowledge of languages, which few have leisure to attain.

"In history, such stories alone should be laid before youth as may catch their imagination: instead of this they are too frequently obliged to toil through the four empires, as they are called, where their memories are burdened with a number of disgusting names, that destroy all their future relish for our best historians, who may be termed the truest teachers of wisdom†."

Lord Bolingbroke says, History is philosophy teaching by example; and Montaigne, at the conclusion of his chapter on three good women, adds, "These are my three very true stories, which I find as diverting and as tragic as any of those we make out of our own heads, wherewith to entertain the common people; and I wonder they

* Dialogues on Education.

† GOLDSMITH.

who are acquainted with such relations, do not rather cull out ten thousand very fine stories, which are to be found in very good authors, that would save them the trouble of invention, and be more useful and diverting; and he who would make a collection of them would need to add nothing of his own."

These authorities are sufficient to justify the general plan of this Work. As to the manner in which it is executed, the reader must judge. The author has endeavoured to select the most striking and useful parts of history, and to unite pleasure with instruction.

The observations which precede every example are also drawn from the best authors. Where the expression seemed capable of amendment it has been attempted, and maxims are added, where other writers did not furnish them; and if they can escape without censure in such company, nothing more is desired.

If it had been thought prudent to have recourse to feigned characters, these volumes might have been greatly enlarged; but as fiction, however well it may be adapted, only lessens the force of the doctrine or duty to be inculcated, it has been almost universally avoided; and nothing is inserted that has not its foundation in truth.

The style must necessarily be various, on account of the multitude of authors concerned; but perspicuity is always consulted, to engage the attention of youth.

I shall only add, that readers of higher rank may find their advantage in this Collection, by using it as a common-place, where they will have some head or other under which to range whatever they think worthy of note in the course of their reading.

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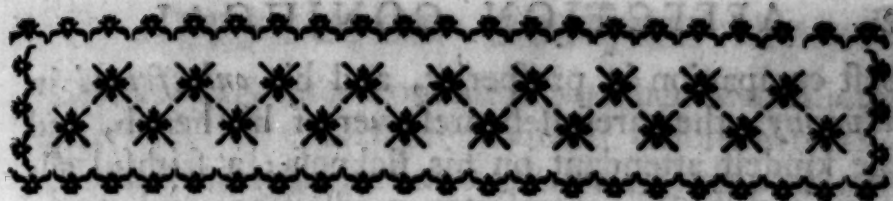
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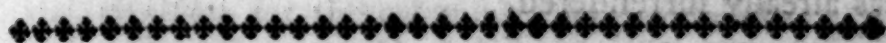
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THE
BEAUTIES
OF
HISTORY.



AFFECTION CONJUGAL.

SENTIMENTS.

F all the pleasures that endear human life, there are none more worthy the attention of a rational creature than those that flow from the mutual return of conjugal love.

When two minds are thus engaged by the ties of reciprocal sincerity, each alternately receives and communicates a transport that is inconceivable, all but those that are in this situation: from hence arises that heart-ennobling solicitude for one another's welfare; that tender sympathy that alleviates affliction, and that participated pleasure that heightens prosperity and joy itself.

A good wife makes the cares of the world sit easy, and adds a sweetness to its pleasures: she is a man's

VOL. I. B best

2 AFFECTION CONJUGAL.

best companion in prosperity, and his *only friend* in adversity; the carefullest preserver of his health, and the kindest attendant on his sickness; a faithful adviser in distress, a comforter in affliction, and a prudent manager of all his domestic affairs.

Good-nature and evenness of temper will give you an easy companion for life; virtue and good-sense an agreeable friend; love and constancy a good wife or husband.

A married woman should not be desirous of attracting the eyes of any man but those of her husband.

He that allows himself to taste those pleasures which he denies his wife, acts like a man who would enjoin his wife to oppose those enemies to which he has already surrendered.

EXAMPLES.

L EONIDAS, king of Sparta, suspecting a conspiracy was formed against him, fled to the temple of Minerva for shelter; whereupon Cleombrutus, his son-in-law, seized the government. When Leonidas was informed of this he made his escape, taking his daughter along with him, who chose rather to fly with her father than reign with her husband. Some time after Leonidas being restored to the throne, he advanced at the head of a band of soldiers to the temple where Cleombrutus, upon this change of affairs, had himself fled for refuge. He there reproached him with great warmth for assuming the regal power, in violation of the ties of affinity between them, and for expelling him from his own country in so ignominious a manner. Cleombrutus, who had nothing to answer to these reproaches, continued seated in a profound silence, and with an aspect which sufficiently testified his confusion.

His wife Chelonida stood near with her two children at her feet. She had been equally unfortunate as a wife and a daughter; but was equally faithful in each of those capacities, and had always adhered to the unfortunate side. All those who were then present melted into tears at so moving a sight, and were struck with admiration at the virtue and tenderness of Chelonida, and the amiable force of conjugal love. The unfortunate princess, pointing to her mourning habit and disshevelled tresses, "Believe me, O my father!" said she, "this habit of woe which I now wear, this dejection which now appears in my countenance, and these sorrows into which you see me sunk, are not the effects of that compassion I entertain for Cleombrutus; but the sad remains of my affliction for the calamities you sustained in your flight from Sparta. On what, alas, shall I now resolve? While you reign for the future in Sparta, and triumph over the enemies who opposed you, shall I continue to live in the desolate state to which you see me reduced? Or, is it my duty to array myself in robes of royalty and magnificence when I behold the husband I received from you in the flower of my youth on the point of perishing by your dagger? Should he be unable to disarm your resentment, and move your soul to compassion by the tears of his wife and children, permit me to assure you that he will be punished with more severity for his imprudence than was even intended by yourself, when he shall see a wife, who is so dear to him, expiring at his feet; for you are not to think that in my present condition I will ever consent to out-live him. What appearance shall I make among the Spartan ladies after my inability to inspire my husband with compassion for my father; or to soften my father into pity for my husband? What indeed shall I appear to them, but a daughter and a wife, always afflicted and con-

4 AFFECTION CONJUGAL.

temned by her nearest relations?" Chelonida, at the conclusion of these words, reclined her cheek on that of Cleombrutus; while with her eyes, that spoke her sorrow in her tears, she cast a languid look on those who were present.

Leonidas, after a few moments discourse with his friends, ordered Cleombrutus to rise, and immediately to quit Sparta; but earnestly importuned his daughter to continue there, and not forsake a father who gave her such a peculiar proof of tenderness as to spare the life of her husband. His solicitations were however ineffectual; and the moment Cleombrutus rose from his seat, she placed one of her children in his arms; and clasped the other in her own; and when she had offered up her prayers to the goddess, and kissed her altar, she became *a voluntary exile with her husband.*

How extremely affecting was this spectacle, and how worthy the admiration of all ages is such a model of conjugal affection! If the heart of Cleombrutus, says Plutarch, was not intirely depraved by vain-glory, and a boundless ambition to reign, he would have been sensible that even banishment itself, with so virtuous a companion, was a felicity preferable to the condition of a sovereign.

PLUT. IN VIT. AGID.

JULIUS SABINUS, having engaged the interest of the Gauls, caused himself to be proclaimed emperor of Rome; but being defeated, he fled to his country-house, and set it on fire, in order to raise a report that he had perished. This scheme answered his end, for he was there believed to have suffered a voluntary death. But, in the mean time, he lay concealed with his treasures (for he was immensely rich) in a cave which he had caused to be dug in a solitary place, and which was known only to two of his freed-men, upon whose fidelity he could

AFFECTION CONJUGAL. 5

could depend. He might easily have withdrawn into Germany ; but he could not prevail on himself to abandon his wife, whom he passionately loved. Sabinus, that no one might doubt of his death, did not, for some time, even undeceive his wife, who solemnized his exequies with great pomp, bewailed him with many tears, and at last, no longer able to bear the loss of an husband for whom she had the sincerest affection, resolved not to out-live him, and began to abstain from all food. This news alarmed Sabinus ; and, therefore, by means of Martialis, one of his freed-men, he informed her that he was still alive, and acquainted her with the place where he lay concealed, desiring her at the same time to suppress her joy, lest the secret might be thence betrayed. Empona heard the relation with inexpressible pleasure, and pretending business in the country, flew to her husband. The cave to her was then preferable to a palace, for there only she was happy. She went frequently to see him, and sometimes contrived to stay whole weeks unsuspected. She had even two children by him, who were born and brought up in the cave. When at Rome she continued to bewail him as dead, and concealed the whole with exemplary fidelity and wonderful address ; nay, she found means to convey him to the city, upon what motive we know not ; and from thence back to his cave, so well disguised that he was by no one known. But after he had passed nine years in this manner, was at length discovered by some persons who narrowly watched his wife, upon her frequently absenting herself from her own house, and followed her to the cave without being discovered. Sabinus was immediately seized, and sent to Rome loaded with chains, together with his wife, who throwing herself at the emperor's feet, and presenting to him her two tender infants, endeavoured with her tears and entreaties to move him to compassion. Vespasian, the emperor, could not help

26 AFFECTION CONJUGAL.

weeping at so affecting an object ; nevertheless, condemned both her and her husband, and caused them soon after to be executed.

TACIT. HIST. l. 4. c. 67. PLUT. AMAT.

CAVADES, king of the Persians, being deposed and imprisoned by his subjects, his queen, who alone remained attached to him in all his misfortunes, never failed to bring him necessaries with her own hands, though she was not permitted to see him. Observing the keeper of the castle enamoured with her beauty, she so effectually soothed his passion as to gain access to her husband, and thereby procured his enlargement : for staying, as she often did, late in the evening, she dressed the king in her own cloaths, in which he went out undiscovered, and having put on his remained in his stead. As she pretended to be sick, and not to leave her bed for some days, the cheat was not discovered till Cavades had time enough to make his escape. He fled to the king of the Euthalites, by whose assistance he was restored to his throne and kingdom.

PROTOP. DE BELL. PERSIC. l. i. c. 5.

IT was highly honourable for Phocion that he was forty times elected general of the Athenians ; and it is remarkable, that these elections always happened when he was absent, without any previous solicitations on his part. His wife was sufficiently sensible how much this was for his glory ; and one day, when an Ionian lady of considerable rank, who lodged in her house, shewed her, with an air of ostentation and pleasure, her ornaments of gold, with a variety of jewels and bracelets, she answered her with a modest tone, *For my part I have no ornament but Phocion, who for these twenty years has always been elected general of the Athenians.*

DURING

AFFECTION CONJUGAL. 7

DURING the horrors of the bloody proscription under the second triumvirate of Rome, Acilius being betrayed by one of his slaves, and apprehended, was afterwards redeemed by his wife, who cheerfully parted with all her jewels and valuable effects to purchase his liberty.

APPIAN, l. 4.

CYRUS, king of Persia, had taken captive the young prince of Armenia, together with his beautiful and blooming princess, whom he had lately married, and of whom he was passionately fond. When both were brought to the tribunal, Cyrus asked the prince what he would give to be re-instated in his kingdom? He answered, with an air of indifference, "That as for his crown and his own liberty he valued them at a very low rate. But if Cyrus would restore his beloved princess to her native dignity and hereditary possessions, he should infinitely rejoice, and would pay (this he uttered with tenderness and ardor) would willingly pay his *life* for the purchase."——When all the prisoners were dismissed with freedom, it is impossible to be expressed how they were charmed with their royal benefactor; some celebrated his martial accomplishments, some applauded his social virtues, all were prodigal of their praise, and lavish in grateful acknowledgement. And you, said the prince, addressing himself to his bride, what think you of Cyrus? *I did not observe him*, said the princess.——Not observe him! Upon what then was your attention fixed? Upon that *dear* and *generous* man, who declared, "that he would purchase *my liberty* at the *expense* of *his own life*."

What an idea of chastity; and, at the same time, what a wonderful simplicity and delicacy of thought are here in the answer of the young princess, who had no eyes but for her husband.

XENOPH. DE CYRI. JUST. 1. 3.

8 AFFECTION CONJUGAL.

PLINY, one of the finest gentlemen and politest writers of the age in which he lived, was also one of the best husbands in the whole Roman empire. He did not think it below him to treat his wife as a friend, companion, and counsellor. He has left us in his letter to Hispulla, his wife's aunt, one of the most agreeable family-pieces I ever met with. Conjugal love is drawn with a delicacy which makes it appear to be an *ornament* as well as a *virtue*. The translation of it is as follows.

PLINY to HISPULLA.

AS I remember the great affection which was between you and your excellent brother, and know you love his daughter as your own, so as not only to express the tenderness of the best of aunts, but even to supply that of the best of fathers, I am sure it will give you pleasure to hear that she proves worthy of her father, worthy of you, and of your and her ancestors. Her *ingenuity* is admirable; her frugality is extraordinary. She loves me, the surest pledge of her virtue, and adds to this a wonderful disposition to learning, which she has acquired from her affection to me. She reads my writings, studies them, and even gets them by heart. You would smile to see the concern she is in when I have a cause to plead; and the joy she shews when it is over. She finds means to have the first news brought her of the success I meet with in court, how I am heard, and what decree is made. If I recite any thing in public, she cannot refrain from placing herself privately in some corner to hear, where, with the utmost delight, she *feasts* upon my applauses; sometimes she sings my verses, and accompanies them with the lute, without any master, except love, the best of instructors. From these instances I take the most certain omens of our perpetual and increasing happiness, since her affection is not founded on my youth

AFFECTION CONJUGAL. 9

youth or person, which must gradually decay ; but she is in love with the immortal part of me, my glory and reputation. Nor indeed could less be expected from one who had the happiness to receive her education from you, who, in your house, was accustomed to every thing that was virtuous and decent, and even began to love me, by your recommendation. For as you had always the greatest respect for my mother, you was pleased, from my infancy, to form me, to commend me, and kindly to preface that I should one day be what my wife fancies I am : accept therefore our united thanks ; mine that you have bestowed her on me ; and hers that you have given me to her as a mutual grant of joy and felicity.

The same amiable disposition and conjugal tenderness appear in the following Letters, which were written to his wife Calphurnia at a time when he was at a distance from her.

PLINY to CALPHURNIA.

LETTER I.

I WAS never so much offended at business as when it hindered me from going with you into the country, or following you thither ; but I more particularly wish to be with you at present, that I might be sensible of the progress you make in the recovery of your health, as also of the entertainment and diversions you meet with in your retirement. Believe me, it is an anxious state of mind to live in ignorance of what happens to those whom we passionately love. I am not only in pain for your absence, but also for your indisposition. I am afraid of every thing, fancy every thing ; and as it is natural to men in fear, I fancy those things most of which I am most afraid. Let me therefore earnestly desire you to favour me under

10 AFFECTION CONJUGAL.

these my apprehensions with one letter every day, or (if possible) with two: for I shall be a little at ease while I am reading your letters; and grow anxious again as soon as I have read them.

L E T T E R II.

YOU tell me that you are very much afflicted at my absence, and that you have no satisfaction in any thing but my writings, which you often lay by you upon my pillow. You oblige me very much in wishing to see me, and making me your comforter in my absence. In return, I must let you know, I am no less pleased with the letters in which you write to me, and read them over a thousand times with new pleasure. If your letters are capable of giving me so much pleasure, what would your conversation do? Let me beg of you to write to me often; though at the same time I must confess your letters give me anguish whilst they give me pleasure.

L E T T E R III.

IT is impossible to conceive how much I languish for you in your absence; the tender love I bear you is the chief cause of this my uneasiness, which is still more insupportable; because absence is wholly a new thing to us. I lie awake most part of the night in thinking of you; and several times of the day go as naturally to your apartment as if you were there to receive me; but when I miss you, I come away dejected, out of humour, and like a man that had suffered a repulse. There is but one part of the day in which I am relieved from this anxiety, and that is when I am engaged in public affairs. You may guess at the uneasiness of one who has no rest but in business, no consolation but in trouble.

CICERO was in all respects as great a man as Pliny, and hath written a whole book of letters to his wife.

AFFECTION CONJUGAL. II

wife. They are full of that beautiful simplicity which is altogether natural, and is the distinguished character of the best antient writers. The following were written at a time when he was banished from his country by a faction that then prevailed at Rome.

CICERO to TERENCE.

L E T T E R I.

I LEARN from the letters of my friends as well as from common report, that you give incredible proofs of virtue and fortitude, and that you are indefatigable in all kinds of good offices. How unhappy a man am I, that a woman of your virtue, constancy, honour, and good-nature, should fall into so great distresses upon my account?—If all this had happened by the decrees of fate, as you would kindly persuade me, I could have born it: but, alas! it is all befallen me by my own indiscretion, who thought I was beloved by those that envied me, and did not join with those who sought my friendship.—At present, since my friends bid me hope, I shall take care of my health, that I may enjoy the benefit of your affectionate services. Plancius hopes we may some time or other come together into Italy. If I ever live to see that day, if I ever return to your dear embraces; in short, if I ever recover you and myself, I shall think our conjugal piety very well rewarded.

L E T T E R II.

I MUST acknowledge that you have done everything for me with the utmost fortitude and the utmost affection; nor indeed is it more than I expected from you: though at the same time it is a great aggravation of my ill fortune, that the afflictions I suffer can be relieved only by those which you undergo for my sake. For honest Valerius has written me a letter which I could not read without weeping very bit-

terly ; wherein he gives me an account of the public procession which you made for me at Rome. Alas ! my dearest life, must then Terentia, the darling of my soul, whose favour and recommendations have been so often sought by others, must my Terentia droop under the weight of sorrow, appear in the habit of a mourner, pour out floods of tears, and all this for my sake ; for my sake, who have undone my family, by consulting the safety of others.—You present yourself before my eyes day and night : I see you labouring amidst innumerable difficulties : I am afraid lest you should sink under them ; but I find in you all the qualifications that are necessary to support you. Be sure therefore to cherish your health, that you may compass the end of your hopes and your endeavours. Farewel, my Terentia, my heart's desire, farewel.

L E T T E R III.

ARISTOCRITUS has delivered to me three of your letters, which I have almost defaced with my tears. Oh, my Terentia, I am consumed with grief, and feel the weight of your sufferings more than of my own. I am more miserable than you are, notwithstanding you are very much so ; and for this reason, because though our calamity is common, it is my fault that brought it upon us. I ought to have died rather than have been driven out of the city : I am therefore overwhelmed, not only with grief, but with shame. I am ashamed that I did not do my utmost for the best of wives, and the dearest of children. As for what you write about coming to me, if I desire it, I would rather you should be where you are, because you are my principal agent at Rome. If you succeed, I shall come to you ; if not—but I need say no more. Be careful of your health, and be assured that nothing is, or ever was, so dear to me as yourself. Farewel, my dear Terentia, I fancy that I see you, and therefore cannot command my weakness so far as to refrain from tears.

L E T T E R IV.

I DO not write to you so often as I might, because, notwithstanding I am afflicted at all times, I am quite overcome with sorrow whilst I am writing to you, or reading any letters that I receive from you.—If these evils are not to be removed, I must desire to see you, my dearest life, as soon as possible, and to die in your embraces; since neither the gods, whom you always religiously worshipped, nor the men whose good I always promoted, have rewarded us according to our deserts. This you may be sure of that I shall not look upon myself as quite undone whilst you are with me: but what will become of poor Tulliola? You must look to that; I confess I am intirely at a loss about her: whatever happens, we must take care of the reputation and marriage of that dear unfortunate girl. As for Cicero, he shall live in my bosom and my arms. I cannot write any farther, my sorrows will not let me. Support yourself, my dear Terentia, as well as your able. We have lived and flourished together amidst the greatest honours: it is not our crimes but our virtues that have distressed us. Take more than ordinary care of your health. I am more afflicted with your sorrows than my own. Farewel Terentia, thou dearest, faithfulest, and best of wives!

METHINKS it is a pleasure to see this great man in his family, who makes so different a figure in the forum or senate of Rome. Every one admires the orator and the consul; but, for my part, I esteem the husband and the father. His private character, with all the little weaknesses of humanity, is as amiable as the figure he makes in public is awful and majestic. It would be ill-nature not to acquaint the English reader, that his wife was successful in her solicitations for this great man, and saw her husband return to
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14 AFFECTION PARENTAL.

the honours of which he had been deprived, with all the pomp and acclamation that usually attended the greatest triumph.

From the foregoing examples, it appears incontrovertibly evident, that a happy marriage has in it all the pleasures of friendship, all the enjoyments of sense and reason, and, indeed, all the sweets of life: and to make it so, nothing more is required than discretion, virtue, and good-nature. But, for want of these, wedlock is now become the standing jest of fools, the curse of knaves, and the plague of most men. Where these are happily united, we may say with the poet,

They know a passion still more deeply charming
Than fever'd youth e'er felt; and that is love,
By long experience mellow'd into friendship..



AFFECTION PARENTAL.

SENTIMENTS.

AS the vexations which parents receive from their children hasten the approach of age, and double the force of years; so the comforts which they reap from them, are balm to all other sorrows, and disappoint the injuries of time. Parents repeat their lives in their offsprings; and their concern for them is so near, that they feel all sufferings, and taste all enjoyments, as much as if they regarded their own proper persons.

However strong we may suppose the fondness of a father for his children, yet they will find more lively marks of tenderness in the bosom of a mother.—There are no ties in nature to compare with those which unite an affectionate mother to her children, who repay her tenderness with obedience and love.

ZALEU.

(15)
E X A M P L E S.

ZALEUCUS, prince of the Locrians, made a decree, that whoever was convicted of adultery should be punished with the loss of both his eyes. Soon after this establishment the legislator's *own son* was apprehended in the very fact, and brought to a public trial. How could the father acquit himself in so tender and delicate a conjuncture? Should he execute the law in all its rigour? this would be worse than death to the unhappy youth. Should he pardon so notorious a delinquent? this would defeat the design of his salutary institution. To avoid both these inconveniences, he ordered one of his *own* eyes to be pulled out, and one of his sons. *ÆLIAN. Lib. 13.*

SOLON enquiring of Thales the Milesian philosopher, why, considering the happy situation of his affairs, he had neither wife nor children; Thales for the present made him no answer. A few days after he introduced a stranger, properly instructed, who said, that he came ten days ago from Athens. Solon immediately asked him what news he brought from thence: I know of nothing extraordinary, replied he, except that the whole city celebrated the funeral of a young man, the son of a citizen, most eminent for his virtues, who it seems went abroad upon his travels. Miserable man! cried Solon: but did not you hear his name? I did, returned the stranger, but I have forgot it; this I remember, that he was particularly famous for his wisdom and his justice. Was it Solon? said our philosopher: it was, answered the stranger. Upon this our legislator began to beat his head, to weep, and to discover all the symptoms of the deepest sorrow. But Thales interposing with a smile, addressed him thus, "These, O Solon, are the things which make me afraid of marriage and children, since
these

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these are capable of affecting even so wise a man as you : be not however concerned, for this is all a fiction." Whether on this occasion, or on the real loss of a son, is uncertain, Solon being desired by a person not to weep, since weeping would avail nothing ; he was answered with much humanity and good sense, *And for this cause I weep.* UNIV. HIST.

AGESILAUS, king of Sparta, was of all mankind one of the most tender and indulgent fathers to his children. It is reported of him, that when they were little he would play with them, and divert himself and them with riding upon a stick ; and that having been surprised by a friend in that action, he desired him *not to tell any body of it till he himself was a father.* ROLLIN'S ANT. HIST.

ANTIOCHUS, surnamed Soter, son of Seleucus, king of Babylon, was seized with a lingering distemper, of which the physicians were incapable of discovering the cause : for which reason his condition was thought intirely desperate. It is easy to conceive the inquietude of a father, who beheld himself on the point of losing his son in the flower of his age ; whom he had intended for his successor in his vast dominions, and in whom all the happiness of his life consisted. Erasistratus, the most attentive and skilful of all the physicians, having carefully considered every symptom with which the indisposition of the young prince was attended, believed at last that he had discovered its true cause, and that it proceeded from a passion he had entertained for some lady ; in which conjecture he was not deceived. It, however, was more difficult to discover the object of a passion, the more violent from the secrecy in which it remained. The physician, therefore, to assure himself fully of what he surmised, passed whole days in the apartment of his patient ; and when he saw any lady

lady enter, he carefully observed the countenance of the prince, and never discovered the least emotion in him, except when Stratonice * came into the chamber, either alone or with her consort ; at which time the young prince was, as Plutarch observes, always affected with the symptoms described by Sappho, as so many indications of a violent passion. Such, for instance, as a suppression of voice, burning blushes, suffusion of sight, cold sweat, a sensible inequality and disorder of pulse ; with a variety of the like symptoms. When the physician was afterwards alone with his patient, he managed his enquiries with so much dexterity, as at last drew the secret from him. Antiochus confessed his passion for Stratonice, his mother-in-law, and declared that he had in vain employed all his efforts to vanquish it. He added, that he had a thousand times had recourse to every consideration that could be represented to his thoughts in such a conjuncture, particularly the respect due from him to a father and sovereign, by whom he was tenderly loved : the shameful circumstances of indulging a passion altogether unjustifiable, and contrary to all the rules of decency and honour : the folly of harbouring a design he ought never to be desirous of gratifying ; but that his reason, in its present state of distraction, entirely engrossed by one object, would hearken to nothing. And he concluded with declaring, that to punish himself for desires involuntary, in one sense, but criminal in every other, he had resolved to languish to death, by discontinuing all care of his health, and abstaining from every kind of food.

The physician gained a very considerable point, by penetrating into the source of his patient's disorder ; but the application of the proper remedy was much more difficult to be accomplished ; and how could a

* Stratonice was the wife of Seleucus, the young prince's father, a lady of exquisite beauty, and much younger than her husband.

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proposal of this nature be made to a parent and king! However, when Seleucus made the next enquiry after his son's health, Erasistratus replied, that his distemper was incurable, because it arose from a secret passion which could never be gratified, as the lady he loved was not to be obtained. The father, surprized and afflicted at his answer, desired to know why the lady was not to be obtained? Because she is my wife, said the physician. And will you not part with her then, replied the king, to preserve the life of a son I so tenderly love? Is this the friendship you profess for me? Sir, said Erasistratus, would your majesty but fancy yourself in my place, you would see the unreasonableness of what you desire. Would you, Sir, resign your Stratonice, to save your Antiochus? If you therefore, who are a father, would not consent to such a sacrifice for the welfare of a son so dear to you, how can you expect another should do it? I would resign my Stratonice and my empire too, with all my soul, interrupted the king. At this the tears ran down his cheeks. Your majesty then, replied the physician, has the remedy in your own hands, it is Stratonice for whom he dies. The father did not hesitate a moment after this declaration; but having obtained the consent of his comfort, his son and that prince's were proclaimed king and queen of Upper Asia.

PLUT. IN DEMETR. APPIAN IN SYR.

THIS celebrated instance of parental affection is no doubt carried to an extravagance, and may appear much worse to us in this enlightened age, who are taught by the purest religion in the world to look upon it as incest, and therefore ought not to grant or receive such indulgences. But among the heathens such a practice was not uncommon; and in the case before us, it was looked upon with admiration and applause; and, indeed, there is something in it so tender.

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tender and amiable, as may justly reproach the harshness of temper that is to be met with in many a British father. But it is necessary and useful to remark further, that though there are some traces of reserve, moderation, and even modesty in the conduct of this young prince; yet his example shews us the misfortune of giving the least encouragement to an unlawful passion, that is capable of discomposing all the happiness and tranquillity of life. A much more rational and commendable example is contained in the following paragraph.

CAMBALUS, a young gentleman of character and fortune, in the city of Mulgeatum, being one day out a courting, was way-laid, and very near being robbed and murdered by the banditti who infested that part of the country. Gorgus, the young gentleman's father, happened to come by at the very instant, to whom Cambalus related the danger he was in. The son was on foot, the father on horseback; but no sooner had he heard the melancholy tale than he leapt from his horse, desired his son to mount, and make the best of his way into the city: but Cambalus, preferring his father's safety to his own, would by no means consent to it; on the contrary, conjured his father to leave him, and take care of himself. The father, struck with the generosity and affection of his son, added tears to entreaties, but all to no purpose. The contest between them is better conceived than described——while bathed in tears, and beseeching each other to preserve his own life, the banditti approached and stabbed them both. DIOD. SIC. Lib. 34.

CORNELIA, the illustrious mother of the Gracchi, after the death of her husband, who left her twelve children, applied herself to the care of her family, with a wisdom and prudence that acquired her

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her univerfal esteem.* Only three out of the twelve lived to years of maturity; one daughter, Sempronia, whom ſhe married to the ſecond Scipio Africanus; and two ſons, Tiberius and Caius, whom ſhe brought up with ſo much care, that, though they were generally acknowledged to have been born with the moſt happy geniusses and diſpoſitions, it was judged that they were ſtill more indebted to education than nature. The answer ſhe gave a Campanian lady concerning them is very famous, and includes in it great inſtructions for ladies and mothers.

That lady, who was very rich, and ſtill fonder of pomp and ſhew, after having diſplayed in a viſit ſhe made her, her diamonds, pearls, and richeſt jewels, earneſtly deſired Cornelia to let her ſee her jewels alſo. Cornelia dexterouſly turned the converſation to another ſubject, to wait the return of her ſons, who were gone to the public ſchools. When they returned, and entered their mother's apartment, ſhe ſaid to the Campanian lady, pointing to them with her hand, *Theſe are my jewels, and the only ornaments I admire.* And ſuch ornaments, which are the ſtrength and ſupport of ſociety, add a brighter luſtre to the fair than all the jewels of the Eaſt.

CATO, though he kept a maſter expreſsly for his ſon in his own houſe, yet he frequently examined him as to the progreſs he made in his learning; and, when time permitted, would take great pleaſure in teaching him himſelf.

AUGUSTUS did the ſame with regard to his grand-children, Caius and Lucius; and the great Theodoſius made it a part of his religion to ſit by Arſenius, whiſt he taught his ſons Arcadius and Honorius. ROM. HIST.

* Legimus epistoſas Corneliæ Corneliæ Gracchorum, apparet filios non tam in Gremio educatos, quam in Sermone matris.

CIC. IN BRUT. 211.

PAULUS ÆMILIUS, after the expiration of his first consulship, substituted the sweets of repose to the splendor of employments. As augur he applied himself to the affairs of religion, and as a father to the education of his children. He was very reserved, and frugal in every thing that tended only to luxury and pomp, but noble and magnificent in respect to expences of honour and duty; in consequence of which he spared nothing to procure them an education worthy of their birth. Grammarians, rhetoricians, philosophers; sculptors, painters, masters expert in breaking and managing horses; hunters, who taught youth the exercises of the chase: in a word, he gave his sons all the aids and masters that were necessary in forming both their minds and bodies.

When he was not employed in public affairs, he would be present at their studies and exercises; by these assiduous cares evincing that of all the Romans, he was the father who had most love * and tenderness for his children. PLUT. IN ÆMIL.

BUT our own court supplies us with an example of parental affection, equal, if not superior, to any other on record, and which commands the imitation of every family in the kingdom; I mean in the tender, but prudent conduct of the late queen Caroline. Authority, which is lost in almost every other house, was carefully preserved in the royal palace; where it was rightly judged that affection and education without government and restraint, as planting without pruning and lopping off luxurious branches, would produce minds void of strength and beauty, and un-

* ΦΙΛΟΤΕΚΝΟΤΑΤΟ ρωμαίων γενομενον. It were to be wished that this example were followed by all persons in high stations, who are indeed accountable for their time to the public; but who are not thereby discharged from the cares which they owe their children, by a natural and indispensible right; and the more as labouring for their instruction is serving the public.

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able to bring forth the fruits of useful and reasonable action. The queen knew how absolutely necessary it was to teach youth very early, to refuse whatever was hurtful or dishonourable; and to prefer the constant and durable good, before momentary and fleeting pleasures. She knew that in the practice of this doctrine of *refusing*, lay all the seeds of virtue, and the foundation of every thing great and truly noble; for which reason she never gratified her children with what was improper for her to give, or them to receive.

The best proof undoubtedly which parents can give of their affection to their children, is to endeavour to make them wise and good. The first class of duties which parents owe their children respect their natural life; and these comprehend protection, nurture, provision, introducing them into the world in a manner suitable to their rank and fortune, and the like. The second order of duties regards the intellectual and moral life of their children, or their education in such arts and accomplishments as are necessary to qualify them for performing the duties they owe to themselves and others. As this was found to be the principal design of the matrimonial alliance, so the fulfilling that design is the most important and dignified of all the parental duties. In order therefore to fit the child for acting his part wisely and worthily as a man, as a citizen, and a creature of God, both parents ought to combine their joint wisdom, authority, and power, and each a part to employ those talents which are the peculiar excellency and ornament of their respective sex. The *father* ought to lay out and superintend their education; the *mother* to execute and manage the detail of which she is capable. The former should direct the manly exertion of the intellectual and moral powers of his child; his imagination and the manners of those exertions, are the peculiar province of the latter. The former
should

should advise, protect, command ; and by his experience, masculine vigour, and that superior authority which is commonly ascribed to his sex, brace and strengthen his pupil for active life, for gravity, integrity, and firmness in suffering. The business of the latter is to bend and soften her male pupil by the charms of her conversation, and the softness and decency of her manners for social life, for politeness of taste, and the elegant decorum and enjoyments of humanity ; and to improve and refine the tenderness and modesty of her female pupil, and form her to all those mild domestic virtues, which are the peculiar characteristics and ornaments of her sex.

To conduct the opening minds of their sweet charge through the several periods of their progress, to assist them in each period in throwing out the latent seeds of reason and ingenuity, and in giving fresh accessions of light and virtue ; and, at length, with all these advantages, to produce the young adventurers upon the great theatre of human life, to act their several parts in the sight of their friends, of society, and mankind ; how gloriously does heaven reward the task, where the parents behold those dear images and representations of themselves inheriting their virtues as well as fortunes, sustaining their respective characters gracefully and worthily, and giving them the agreeable prospect of transmitting their names, with growing honours and advantage to a race yet unborn !



AFFECTION FILIAL.

SENTIMENTS.

IT may be truly said that if persons are undutiful to their parents, they seldom prove good to any other relation.

The honour which children are required to give to their father and mother, includes in it, love, reverence, obedience, and relief. It is usual with Providence to retaliate men's disobedience to their parents in kind: commonly our own children shall pay us home for it.

Where shall we find the person who hath received from any one benefits so great, or so many, as children from their parents? To them it is they owe their very existence, and consequently all the pleasures and enjoyments of life.

No one will expect a return of kindness, however considerable, from him who can shew himself unmindful of what he oweth to his parents.

To see a father treating his sons like an elder brother, and to see sons covet their father's company and conversation, because they think him the wisest and most agreeable man of their acquaintance, is the most amiable picture the eye can behold; it is a transplanted self-love, as sacred as friendship, as pleasurable as love, and as happy as religion can make it.

If every father remembered his own thoughts and inclinations when he was a son, and every son remembered what he expected from his father, when he himself was in a state of dependency; this one reflection would keep fathers from being rigid, or sons dissolute.

E X A M P L E S.

T· MANLIUS, the Roman dictator, having exercised great violence and cruelty over the citizens, was cited at the expiration of his office to answer for his conduct. Among other things laid to his charge, he was accused of treating with barbarity one of his own sons. Manlius, it seems, had no other cause of complaint against his son than his having an impediment in his speech *. For this reason he was banished far from the city, from his home, and the company of those of his own age and fortune, and condemned to servile works, and a prison like a slave. All were highly exasperated against so severe a dictator, and so inhuman a father, except the son himself, who moved with filial piety, and under the greatest concern that he should furnish matter of accusation against his father, resolved upon a most extraordinary method to deliver him. One morning, without apprizing any body, he came to the city armed with a dagger, and went directly to the house of the tribune Pomponius, who had accused his father. Pomponius was yet in bed. He sent up his name, and was immediately admitted by the tribune, who did not doubt but he was come to discover to him some new instances of his father's severity. After they had saluted each other, young Manlius desired a private conference ; and as soon as he saw himself alone with the tribune, he drew out his dagger, presented it to his breast, and declared he would stab him that moment if he did not swear in the form he should dictate, " Never to hold the assembly of the people for accusing his father." Pomponius, who saw the dagger glittering at his breast, himself alone without arms, and attacked by a robust young man full of a

* Quia infacundior sit, et lingua impromptu.

bold confidence in his own strength, took the oath demanded of him, and afterwards confessed with a kind of complacency in the thing, and a sincerity which sufficiently argued he was not sorry for what he had done, that it was that violence which obliged him to desist from his enterprize.

LIV. l. 7. c. 4, 5.

AMONG the incredible number of persons who were proscribed under the second triumvirate of Rome, were the celebrated orator Cicero and his brother Quintus. When the news of the proscription were brought to them, they endeavoured to make their escape to Brutus in Macedon. They travelled together some time, mutually condoling their bad fortune : but as their departure had been very precipitate, and they were not furnished with money and other necessaries for the voyage, it was agreed that Cicero should make what haste he could to the sea-side to secure their passage *, and Quintus

* My young readers perhaps may be desirous of knowing what was the fate of Cicero. So laudable a curiosity ought to be gratified. He continued his rout towards Gaeta, where having heard no news of his brother, he embarked; but the fatigues of body, and the anxiety of his mind, together with the vexation of contrary winds, threw him into such a disorder as obliged him to be set on shore. At last tired of flying, and even of life itself, he resolved to go to a country-house which he had about a mile from the sea: "I must, says he, die in my country, which I have saved more than once." His servants, however, perceiving the danger he was in, carried him by force from his house in order to conceal him; but unfortunately they were met by a party of soldiers on the road. His servants would have ventured their lives in defence of their master; but he ordered them to stop the litter, and let him suffer quietly what his cruel fate rendered inevitable. In the mean time, fixing his eyes on the assassins, he thrust his head out of the door of the litter, which the centurion Herennius severed from his shoulders, after which he chopped off both his hands. Popilius, the military tribune, carried the head and hands of Cicero to Antony, one of the triumvirs, who was not ashamed to feast his eyes upon so horrible a spectacle. The head of Cicero was then exposed

tus return home to make more ample provision. But, as in most houses, there were as many informers as domestics, his return was immediately known, and the house of course filled with soldiers and assassins. Quintus concealed himself so effectually that the soldiers could not find him; enraged at their disappointment, they put his son to the torture, in order to make him discover the place of his father's concealment: but filial affection was proof in the young Roman against the most exquisite torments. An involuntary sigh, and sometimes a deep groan, was all that could be extorted from the generous youth. His agonies were encreased; but with amazing fortitude, he still persisted in his resolution of not betraying his father. Quintus was not far off, and the reader may imagine better than can be expressed how the heart of a father must have been affected with the sighs and groans of a son expiring in tortures to save his life. He could bear it no longer; but quitting the place of his concealment, he presented himself to the assassins, begging with a flood of tears to put him to death, and dismiss the innocent child, whose generous behaviour the triumvirs themselves, if informed of the fact, would judge worthy of the highest approbation and reward. But the inhuman monsters, without being the least affected with the tears either of the father or the son, answered, that they both must die; the father because he was proscribed, and the son because he had

exposed between his two hands on the same place where so many times, and especially during the last year of his life, he had displayed an eloquence which no man ever equalled, or at least surpassed. Cicero was murdered the 7th of December, in the last month of the sixty-fourth year of his age.

Pronimenti exlectica, præbentique immotam cervicem, caput præcisum est.--Manus quoque--præciderunt. Ita relatum caput ad Antonium, jussuque ejus inter duas manus in rostris positum, ubi--quanta nulla unquam humana vox cum admiratione eloquentiæ, auditus fuerat. LIV.

concealed his father. Then a new contest of tenderness arose who should die first; but this the assassins soon decided by beheading them both at the same time. APPIAN. DIO. PLUT. VAL. MAX. &c.

THE conduct of young Appius during the proscription abovementioned, renewed the example of the piety of Æneas*, and with the like success. His father Appius, aged and infirm, seeing himself proscribed, did not think that what remained of a languishing life was worth the pains of preserving, and was willing to wait for the murderers quietly at his own house. He could not, however, resist the pressing instances and zeal of his son, who took him on his shoulders, and, loaded with this precious burden, went through the city unknown to some, and commanding the respect of others by the beauty of so commendable and generous an action. As soon as they got out of Rome, the son sometimes assisting his father to walk, and sometimes carrying him, when the fatigue was too great, conducted him to the sea, and conveyed him safe into Sicily. The people preserved the remembrance of this affectionate conduct, and on his return to Rome, after the triumvirs had put a stop to the proscription, all the tribes unanimously concurred in raising him to the ædileship. But the goods of his father having been confiscated, he had not money to defray the expences of the shews belonging to that office: on which account, the artificers charged nothing for their labour, and the people taxing themselves willingly, each according to his ability, not only enabled him to defray the expence of the usual sports, but to purchase an estate twice the value of that which he had lost. APPIAN.

* VIRG. ÆN. l. 2. 707.

CINNA, the Roman consul, who scrupled no attempt, how villainous soever, which could serve his purpose, undertook to get Pomponius Strabo murdered in his tent; but his son saved his life, which was the first remarkable action of Pompey the Great. The treacherous Cinna, by many alluring promises, had gained over one Terentius, a confidant of Pompey's, to his interest, and prevailed on him to assassinate the general, and seduce his troops. Young Pompey, being informed of this design a few hours before it was to be put in execution, placed a faithful guard round the prætorium; so that none of the conspirators could come near it. He then watched all the motions of the camp, and endeavoured to appease the fury of the soldiers who hated the general his father, by such acts of prudence as were worthy of the oldest commanders. However, some of the mutineers having forced open one of the gates of the camp, in order to desert to Cinna, the general's son threw himself flat on his back in their way, crying out, that they should not break their oath and desert their commander, without treading his body to death. By this means he put a stop to their desertion, and afterwards wrought so effectually upon them by his affecting speeches and engaging carriage, that he reconciled them to his father.

PLUT. IN POMP.

DEMETRIUS, king of Macedon, being imprisoned by Seleucus, he wrote a letter to his son Antigonus, commending to him the care of his concerns in Greece; exhorting him to govern his subjects justly, to act always with moderation, and to look upon him, (his father) as dead; conjuring him never to part with any of his cities, or give up any thing to Seleucus to procure his liberty. But notwithstanding this letter might in the opinion of the

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world have freed him from all censure ; yet he immediately offered Seleucus not only all that he held in Greece, but his own person in hostage for his father's liberty. But this was refused. However, Antigonus continued earnestly to solicit it, by the most pressing and passionate importunities and offers as long as Demetrius lived ; going in deep mourning during that space (three years) and never once partaking of any feasts or diversions while his father was in prison. As soon as he heard of his death, and that his ashes were coming from Syria, he sailed with a noble fleet to the Archipelago to meet them. He then deposited them in a golden urn, which, when he entered the harbour of Corinth, he placed in the poop of the royal galley, set his crown upon it, and covered it with a canopy of purple, himself standing by cloathed in deep mourning, and his eyes red with tears.

It is worth observing, that Demetrius likewise had rendered himself very remarkable for his filial piety : for we are told by Plutarch, Justin, and others, that Demetrius was not only dutiful and loyal to his father, but had so warm an affection for his person, that he was, in the strictest sense of the words, his father's best friend. As all degrees of bliss are either heightened or lessened by comparison, so the happiness of Antigonus (the father of Demetrius) in this respect, appeared with the brighter lustre on account of the family dissensions in the courts of his several rivals. Of this he was so sensible, that having given audience one day to the ambassadors of Cassander, Ptolemy, and Lysimachus, and they being withdrawn, he ordered them to be called back, because his son Demetrius, coming in warm from hunting, went into his father's apartment, saluted him, and then sat down with his javelin in his hand. When the ambassadors demanded what his pleasure was,

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was, "Tell your masters, says Antigonus, besides what I before-mentioned, upon what terms my son and I live."

The sense the father had of his son's inviolable attachment to him, made him so readily compliment him with the regal dignity, giving him not only a share in the government, but the title of king; and he never had any occasion to repent of his confidence. JUST. 1. 16. PLUT. IN DEMET. COR. NEP. DE REG. C. 3.

CYAXARES, uncle of Cyrus the Great, having been an eye-witness of the courage, conduct, and many amiable qualities of his nephew, was desirous of giving a signal testimony of the value he had for his merit. Cyaxares had no male-issue, and but one daughter. This favourite princess he offered in marriage to Cyrus, with an assurance of the kingdom of Media for her portion. Cyrus loved the princess, had a grateful sense of it; but nevertheless did not think himself at liberty to accept it, till he had first obtained the consent of his father and mother: leaving therein a noble example to all future ages of the respectful submission and dependence which all children ought to shew to their parents on the like occasion, of what age soever they be, or to whatever degree of power and greatness they may have arrived. XENOPH. CYROP. 1. 6.

WHILE Octavius was at Samos, after the famous battle of Actium, which made him master of the universe, he held a council to examine the prisoners which had been engaged in Antony's party. Among the rest there was brought before him an old man named Metellus, oppressed with years and infirmities, disfigured with a long beard and a neglected head of hair, but especially by his cloaths,

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which by his ill fortune were become very ragged. The son of this Metellus was one of the judges, and he had great difficulty of knowing his father in the deplorable condition in which he saw him. At last, however, having recollected his features, instead of being ashamed to own him, he ran to embrace him, crying bitterly. Afterwards returning towards the tribunal, "Cæsar, says he, my father has been your enemy, and I your officer: he deserves to be punished, and I to be rewarded. The favour I desire of you is either to save him on my account, or to order me to be put to death with him." All the judges were touched with compassion at this affecting scene; Octavius himself relented, and granted to old Metellus his life and liberty. **APPIAN.**

ALEXANDER the Great, having defeated the numerous army of Darius, king of Persia, had taken his mother, wife, and children prisoners. He behaved towards them all with the utmost delicacy, politeness, and humanity. Having received from Macedonia a great quantity of purple stuffs and rich habits, made after the fashion of that country, he presented them to Syfigambis (Darius's mother) together with the artificers who had wrought them. He likewise commanded the messengers to tell her, that in case she fancied those stuffs, she might make her grandchildren learn the art of weaving them, by way of amusement; and to give them as presents to whomsoever they should think proper. At these words, the tears which fell from her eyes, shewed but too evidently how greatly she was displeased at these gifts; the working in wool being considered by the Persian women as the highest ignominy. Those who carried these presents, having told the king that Syfigambis was very much dissatisfied, he thought himself obliged to make an apology for what he

he had done, and administer some consolation to her. Accordingly, he paid her a visit when he spoke thus. "Mother, the stuff in which you see me cloathed, was not only a gift of my sisters, but wrought by their fingers. Hence I beg you to believe that the custom of my country misled me; and do not consider that as an insult which was owing intirely to ignorance. I believe I have not as yet done any thing which I knew interfered with your manners and customs. I was told, that among the Persians it is a sort of crime for a son to seat himself in his mother's presence, without first obtaining her leave*. You are sensible how cautious I have always been in this particular, and that I never sat down till you had first laid your commands upon me to do so. As the highest testimony of the veneration I have for you, I always called you by the tender name of mother, though this belongs properly to Olympias only, to whom I owe my birth."

OLYMPIAS, Alexander's own mother, was of such an unhappy disposition, that he would never let her have any concern in the affairs of the government. She used frequently to make very severe complaints on that account; but he always submitted to her ill-humour with great *mildness* and *patience*. Antipater, one of his friends, having one day wrote a long letter against her, the king, after reading it, replied, *Antipater does not know that one single tear shed by a mother will obliterate ten thousand such letters as this*. A behaviour like this, and such an answer, shew at one and the same time, that Alexander was both an affectionate son and an able politician.

Q. CURT.

* Filium in conspectu matris nefas esse considerare, nisi cum illa permisit.

Q. CURT.

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EPAMINONDAS, without all doubt, was one of the greatest generals, and one of the best men which Greece ever produced*. Before him the city of Thebes was not distinguished by any memorable action, and after him it was not famous for its virtues, but its misfortunes, till it sunk into its original obscurity; so that it saw its glory take birth and expire with this great man. The victory he obtained at Leuctra had drawn the eyes and admiration of all the neighbouring people upon Epaminondas, who looked upon him as the support of Thebes, as the triumphant conqueror of all Sparta, as the deliverer of all Greece: in a word, as the greatest man, and the most excellent captain that ever was in the world. In the midst of this universal applause, so capable of making the general of an army forget the man for the victor, Epaminondas, little sensible to so affecting and so deserved a glory, *My joy, said he, arises from my sense of that which the news of my victory will give my father and my mother.* PLUT. IN CORIOL. p. 215.

NOTHING in history seems so valuable to me, says Rollin, as such sentiments which do honour to human nature, and proceed from a heart which neither false glory, nor false greatness have corrupted. I confess it with grief, I see these noble sentiments daily expire amongst us, especially in persons where birth and rank raise them above others, who too frequently are neither good fathers, good sons, good husbands, nor good friends; and who would think it a disgrace to express for a father and mother the tender regard of which we have here so fine an example from a Pagan.

* Epaminondas, princeps; meo judicio, Græciæ. ACAD. QUEST. l. 1. n. 4. Fuit incertum, vir melior an dux esset. . . . Ut manifestum sit, patriæ gloriam et natam et extinctam cum eo fuisse.

JUSTIN. l. 6. c. 8. COR. NEP. IN EPAM.

AMONG an incredible number of illustrious men who were falsely accused and put to death by Nero, the cruel emperor of Rome, was one Bareas Soranus, a man, as Tacitus informs us, of singular vigilance and justice in the discharge of his duty. During his confinement, his daughter Servilia was apprehended and brought into the senate, and there arraigned. The crime laid to her charge was, that she had turned into money all her ornaments and jewels, and the most valuable part of her dress, to defray the expence of consulting magicians. To this the young Servilia, with a flood of tears, replied, "That she had indeed consulted magicians, but the whole of her inquiry was to know whether the emperor and senate would afford protection and safety to her dear and indulgent parent against his accusers. With this view, said she, I presented the diviners, men till now utterly unknown to me, with my jewels, apparel, and the other ornaments peculiar to my quality, as I would have presented my blood and life, could my blood and life have procured my father's liberty. But whatever this my proceeding was, my unfortunate father was an utter stranger to it, and if it is a crime, I alone am the delinquent."

She was, however, together with her father, condemned to die, but in what manner history is silent.

TACIT. ANN. l. 16. c. 20.

VALERIUS MAXIMUS likewise relates a very singular fact upon this subject. A woman of ingenuous birth had been condemned to be strangled. The Roman prætor delivered her up to the triumvir, who caused her to be carried to prison, in order to her being put to death. The gaoler, who was ordered to execute her, was struck with compassion, and could not resolve to kill her. He chose therefore to let her die of hunger. Besides which

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he suffered her daughter to see her in prison ; taking care, however, that she brought her nothing to eat. As this continued many days, he was surpris'd that the prisoner lived so long without eating ; and suspecting the daughter, upon watching her, he discovered that she nourished her mother with her own milk. Amazed at so pious, and at the same time so ingenious an invention, he told the fact to the triumvir, and the triumvir to the prætor, who believed the thing merited relating in the assembly of the people. The criminal was pardoned ; a decree was pass'd that the mother and daughter should be subsisted for the rest of their lives at the expence of the public, and that a temple sacred to piety should be erected near the prison.

VAL. MAX. l. 5. 4. PLIN. HIST. l. 7. 36.

THE same author gives us a similar instance of filial piety in a young woman named Xantippe to her aged father Cimonus, who was likewise confined in prison, and which is universally known by the name of the Roman Charity. Both these instances appeared so very extraordinary and uncommon to that people, that they could only account for them by supposing that the love of children to their parents was the first law of nature. Putaret aliquis hoc contra naturam factum esse, nisi prima naturæ lex esset diligere parentes. VALER. Ibid.



AFFECTION FRATERNAL.

SENTIMENTS.

THOUGH all mankind spring from the same head, and are bound to cultivate a mutual good-will to each other ; yet this duty is not so obvious and striking as that which is incumbent on those who belong to the same family.

Nothing can approach nearer to self-love than fraternal affection : and there is but a short remove from our own concerns and happiness to theirs who came from the same stock, and are partakers of the same blood. Nothing therefore can be more horrible than discord and animosity among members so allied ; and nothing so beautiful as harmony and love.

This relation is formed by nature, not by choice ; and though it has many things in common, yet it is prior to the obligations of friendship : consequently nature and reason dictate that there should be a peculiar affection between brethren. We are not obliged, however, to make a brother or sister an intimate or bosom friend in preference to one who is not akin. Diversity of temper, and want of suitable qualifications, may render it unsafe and improper. But where friendship and fraternity meet in the same persons, such a conjunction adds a lustre to the relation.

Among brethren an hearty love of benevolence, an ardent concern for each other's welfare, a readiness to serve and promote it, are the peculiar offices of this relation ; and though friends are to have their

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their share, yet the claim of kindred is first and ordinarily strongest*.

E X A M P L E S.

IN the beginning of the sixteenth century, the Portuguese carracks sailed from Lisbon to Goa, a very great, rich, and flourishing colony of that nation in the East-Indies. There were no less than twelve hundred souls, mariners, passengers, priests, and friars, on board one of these vessels. The beginning of their voyage was prosperous; they had doubled the southern extremity of the great continent of America, called the Cape of Good Hope, and were steering their course north-east, to the great continent of India, when some gentlemen on board who having studied geography and navigation, (arts which reflect honour on the possessors) found in the latitude in which they were then sailing a large ridge of rocks laid down in their sea-charts. They no sooner made this discovery than they acquainted the captain of the ship with the affair, desiring him to communicate the same to the pilot; which request he immediately granted, recommending him to lie by in the night, and slacken sail by day, until they should be past the danger. It is a custom always among the Portuguese absolutely to commit the sailing part, or the navigation of the vessel to the pilot, who is answerable with his head for the safe-conduct or carriage of the king's ships, or those belonging to private traders; and he is under no manner of direction from the captain, who commands in every other respect.

* *Necessaria præsidia vitæ debentur iis maxime, quos ante dixi (i. e. propinquis) vita autem, victusque communis, consilia, sermones, &c. in amicitiiis vigent maxime. CIC. DE OFFIC.*

AFFECTION FRATERNAL.

The pilot being one of those self-sufficient men who think every hint given them from others in the way of their profession derogatory from their understandings, took it as an affront to be taught his art, and instead of complying with the captain's request, actually crowded more sail than the vessel had carried before. They had not sailed many hours; but just about the dawn of day, a terrible disaster befel them, which would have been prevented if they had lain by. The ship struck upon a rock. I leave to the reader's imagination what a scene of horror this dreadful accident must occasion among twelve hundred persons, all in the same inevitable danger; beholding with fearful astonishment that instantaneous death which now stared them in the face!

In this distress the captain ordered the pinnacle to be launched, into which having tossed a small quantity of biscuit, and some boxes of marmalade, he jumped in himself with nineteen others, who, with their swords, prevented the coming in of any more, lest the boat should sink. In this condition they put off into the great India ocean, without a compass to steer by, or any fresh-water but what might happen to fall from the heavens, whose mercy alone could deliver them. After they had rowed to and fro four days in this miserable condition, the captain, who had been for some time very sick and weak, died: this added, if possible, to their misery, for as they now fell into confusion, every one would govern and none would obey. This obliged them to elect one of their own company to command them, whose orders they implicitly agreed to follow. This person proposed to the company to draw lots, and to cast every fourth man overboard; as their small stock of provision was so far spent, as not to be able at a very short allowance to sustain life above three days

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days longer. They were now nineteen persons in all: in this number were a friar and a carpenter, both of whom they would exempt, as the one was useful to absolve and comfort them in their last extremity, and the other to repair the pinnace, in case of a leak or other accident. The same compliment they paid to their new captain, he being the odd man, and his life of much consequence. He refused their indulgence a great while; but at last they obliged him to acquiesce, so that there were four to die out of the sixteen remaining persons.

The three first, after having confessed and received absolution, submitted to their fate. The fourth, whom fortune condemned, was a Portuguese gentleman that had a younger brother in the boat, who seeing him about to be thrown overboard, most tenderly embraced him, and with tears in his eyes besought him to let him die in his room, enforcing his arguments by telling him that he was a married man, and had a wife and children at Goa, besides the care of three sisters, who absolutely depended upon him; that as for himself he was single, and his life of no great importance: he therefore conjured him to suffer him to supply his place. The elder brother astonished, and melting with this generosity, replied, that since the divine Providence had appointed him to suffer, it would be wicked and unjust to permit any other to die for him, especially a brother to whom he was so infinitely obliged. The younger, persisting in his purpose, would take no denial; but throwing himself on his knees held his brother so fast that the company could not disengage them. Thus they disputed for a while, the elder brother bidding him to be a father to his children, and recommended his wife to his protection, and as he would inherit his estate, to take care of their common sisters; but all he could say could not make the

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AFFECTION FRATERNAL. 41

the younger desist. This was a scene of tenderness that must fill every breast susceptible of generous impressions with pity. At last the constancy of the elder brother yielded to the piety of the other. He acquiesced, and suffered the gallant youth to supply his place, who being cast into the sea, and a good swimmer, soon got to the stern of the pinnace, and laid hold of the rudder with his right hand, which being perceived by one of the sailors, he cut off the hand with his sword; then dropping into the sea, he presently caught hold again with his left, which received the same fate by a second blow: thus dismembered of both hands, he made a shift notwithstanding to keep himself above-water with his feet and two stumps, which he held bleeding upwards.

This moving spectacle so raised the pity of the whole company, that they cried out, He is but one man, let us endeavour to save his life, and he was accordingly taken into the boat; where he had his hands bound up as well as the place and circumstances could permit. They rowed all that night and the next morning, when the sun arose as if heaven would reward the gallantry and piety of this young man; they descried land, which proved to be the mountains Mozambique in Africa, not far from a Portuguese colony. Thither they all safe arrived, where they remained until the next ship from Lisbon passed by and carried them to Goa.

At that city, Linschoten, a writer of good credit and esteem, assures us, that he himself saw them land, supped with the two brothers that very night, beheld the younger with his stumps, and had the story from both their mouths, as well as from the rest of the company. HUGHEN VAN LINSCHOTEN'S VOYAGES, A. D. 1598.

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The Chinese have been remarkable for the purity of their morals, the simplicity of their manners, and the cultivation of the social virtues. The examples of their rulers and great men have very much contributed to confirm the people in the practice of moral and social duties ; for perhaps few princes ever exhibited greater instances of an amiable and virtuous conduct. Cencu, who was a disciple of, and commentator upon their celebrated philosopher Confucius, gives us the following instances of brotherly affection.

THE king of Cucho had three sons, and like many other parents, having most affection for the youngest, some days before his death declared him his successor to the exclusion of his brethren. This proceeding was the more extraordinary, as it was contrary to the laws of the kingdom. The people therefore thought that after the death of the king, they might without any crime raise the eldest son to the throne. This design was universally approved of : but the new king calling to mind his father's last words, rejected the offer, and taking the crown, placed it on the head of his youngest brother, publicly declaring that he renounced it, and thought himself unworthy of it, as he was excluded by his father's will ; and his father could not now retract what he had done. His brother, being affected with such a generous action, instantly intreated him not to oppose the inclination of the people who desired him for their ruler. He urged that he alone was the lawful successor to the crown which he refused, and that their father could not infringe the laws of the kingdom ; that he had been betrayed by an extravagant fondness ; and that, in a word, the people had the power of redressing any breach in the established law. Nothing, however, was capable of per-
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suading his brother to accept of the crown. There was a glorious contest between the two princes ; and as they perceived that the dispute would be endless, they retired from court : thus each having both conquered and been vanquished, they went to end their days together in peaceful solitude, and left the kingdom to their other brother.

VESPASIAN, the Roman emperor, being informed that Domitian had abandoned himself to all manner of debauchery, and assumed more authority than was suitable to a son only, was highly incensed against him ; upon this, Titus, his eldest son, pleaded with great affection and earnestness in favour of his brother, intreating the emperor to beware of being rashly incensed by intelligence from such as brought criminal accusations. "To your own son," said he, "it is but just you should bear a spirit of gentleness, free from all prejudice. Not from fleets, not from legions, are such powerful bulwarks formed for the support of the imperial dignity, as from a numerous issue in the imperial house. The number of our friends is diminished with time : they often desert us to follow fortune ; or because we cannot gratify their desires. But from our own blood we may always promise ourselves ready assistance, and unshaken fidelity. In our good fortune many will partake with us ; but our nearest kindred alone will bear us company in our adversities. Even between brothers," added he, "concord and unanimity will not prove lasting, if their common parent sets them not an example." Vespasian, though not intirely reconciled to Domitian, by this reasoning, was nevertheless charmed with the tender affection of Titus. Upon the death of the emperor the government fell to Titus ; but Domitian pretended to an equal share in it, and raised great disturbances in the

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the city, by giving out, and arrogantly maintaining, that his father had left him partner in the empire, but that the will had been falsified: yet Titus could not prevail upon himself either to punish or banish him; but, on the contrary, treated him as his colleague in the empire, conjuring him often in private not to hate a brother who bore him a sincere and tender affection, and was willing to allow him a due share in the administration.

SUET. IN DOM. c. 2. & 9.

DARIUS, king of Persia, had three sons by his first wife, the daughter of Gabrias, all three born before their father came to the crown; and four more by Atossa, the daughter of Cyrus, who were all born after their father's accession to the throne. Artabazanes, called by Justin, Artimenes, was the eldest of the former; and Xerxes of the latter. Artabazanes alledged, in his own behalf, that the right of succession, according to the custom and practice of all nations, belonged to him preferably to all the rest. Xerxes's argument for succeeding his father was, that as he was the son of Atossa, the daughter of Cyrus, who founded the Persian empire, it was more just that the crown of Cyrus should devolve upon one of his descendants than upon one that was not. Demaratus, a Spartan king, at that time at the court of Persia, secretly suggested to Xerxes another argument to support his pretensions: that Artabazanes was indeed the eldest son of Darius; but he, Xerxes, was the eldest son of the king; and therefore Artabazanes being born when his father was but a private person, all he could pretend to, on account of his seniority, was only to inherit his private estate; but that he, Xerxes, being the first born son of the king, had the best right to succeed to the crown. He further supported this argument by the example

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of the Lacedemonians, who admitted none to inherit the kingdom, but those children that were born after their fathers accession. The right of succeeding was accordingly determined in favour of Xerxes. Both Justin and Plutarch take notice of the prudent conduct of these two brothers on so nice an occasion. According to their manner of relating this fact, Artabazanes was absent when the king died; and Xerxes immediately assumed all the marks, and exercised all the functions of the sovereignty. But upon his brothers returning home, he quitted the diadem, and the tiara, which he wore in such a manner as only suited the king, went out to meet him, and shewed him all imaginable respect. They agreed to make their uncle Artabanes the arbitrator of their difference; and, without any further appeal, to acquiesce in his decision.

All the while this dispute lasted, the two brothers shewed one another all the demonstrations of a truly fraternal affection, by keeping up a continual intercourse of presents and entertainments: whence their mutual esteem and confidence for each other banished all fears and suspicions on both sides, and introduced an unconstrained cheerfulness, and a perfect security.

This is a spectacle, says Justin, highly worthy of our admiration: to see, whilst most brothers are at daggers-drawing with one another about a small patrimony, with what moderation and temper both waited for a decision, which was to dispose of the greatest empire then in the universe. When Artabanes gave judgement in favour of Xerxes, Artabazanes the same instant prostrated himself before him, acknowledging him for his master, and placed him upon the throne with his own hand; by which proceeding he shewed a greatness of soul truly royal, and infinitely superior to all human dignities. This
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ready acquiescence in a sentence so contrary to his interest, was not the effect of an artful policy, that knows how to dissemble upon occasion, and to receive honour to itself from what it could not prevent: no; it proceeded from a real respect for the laws, a sincere affection for his brother, and an indifference for that which so warmly inflames the ambition of mankind, and so frequently arms the nearest relations against each other. For his part, during his whole life, he continued firmly attached to the interest of Xerxes, and prosecuted them with so much ardor and zeal, that he lost his life in his service at the battle of Salamin.

PLUT. DE FRAT. AMORE, p. 448. JUST. l. 2. c. 10.



A M B I T I O N.

S E N T I M E N T S.

AMBITION to rule is more vehement than malice to revenge. It must be confessed that no passion has produced more dreadful effects than ambition; and yet methinks ambition is not a vice but in a vicious mind. In a virtuous mind it is a virtue, and will be found to take its colour from the character in which it is mixed.

Ambition is at distance

A goodly prospect, tempting to the view:
The height delights us, and the mounting top
Looks beautiful, because 'tis nigh to heaven;
But we ne'er look how sandy's the foundation,
What storms will batter, and what tempests shake us!

When

When wild ambition in the heart we find,
Farewel content and quiet of the mind:
For glittering clouds we leave the solid shore,
And wonted happiness returns no more.
Ambition is the dropſy of the ſoul,
Whoſe thirſt we muſt not yield to, but controul.
Be prudent, and the ſhore in proſpect keep,
In a weak boat truſt not the deep:
Plac'd beneath envy, above envying riſe;
Pity great men, great things deſpiſe.

E X A M P L E S.

SERVIUS TULLIUS, the fixth king of Rome, had two daughters by Tarquinia, daughter of Tarquinius Priſcus. When they were marriageable, he gave them to their couſin-germans, that prince's two grandſons. His ſons-in-law met in each of their wives diſpoſitions entirely oppoſite to their own genius and temper. Lucius, the elder brother, a man daring, haughty, and cruel, had a wife of a meek, reaſonable ſpirit, full of tenderneſs and reſpect for her father. Arcins, the younger brother, much more humane and tractable, found in young Tullia, one of your bold enterprizing women, capable of the blackeſt deeds. Perceiving neither ambition nor daringneſs in her husband, ſhe bore with uneaſineſs his peaceable temper, by her called indolence and cowardice. Inclined intirely to the other Tarquin, ſhe ceaſed not to praiſe, admire, extol him, as a man of ſpirit, as a prince worthy his birth. She ſpoke with contempt of her ſiſter, for ſo ill ſeconding ſuch a husband. Likeneſs of temper and inclinations quickly united Lucius Tarquin and young Tullia. In the private converſations which ſhe often procured with her brother-in-law, ſhe uſed the moſt injurious and contumelious language, to inſpire him

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him with contempt for her husband and sister. She said, "It would have been much better for them both to remain unmarried than to be joined to tempers contrary to their own; and forced by the stupidity of others shamefully to languish away their time. If the gods had given her the husband she deserved, she would soon behold in her family the crown she saw in her father's." It was not difficult to infuse her sentiments into the prince, and bend him to her designs. They immediately plotted the death, the one of her husband, the other of his wife: and after the execution of the double murder, they joined together their fortunes and furious tempers in marriage, which Servius dared not oppose, though he dreaded the fatal consequences of it.

As they now saw no other obstacle to their ambition but Servius's life, the thirst of dominion quickly carried them from their first crime to another still more horrible; that fury which Tarquin had always by his side not letting him rest night or day, for fear of losing the fruit of her first parricides. What words did she not use. "She had indeed found a man that was called her husband, and with whom she might live in a private and dishonourable servitude; not a prince who thought himself worthy a throne, who remembered he was grandson to king Tarquin, and chose rather to seize the sceptre than wait for it. If you are the man I imagine myself married to, I call you my husband, my lord, and my king. But if not, my condition is so far altered for the worse, as I find here wickedness joined to cowardice. Dare only, and you will meet no obstacle. You need not, like your grandfather, cross the seas, or travel to Rome from Corinth or Tarquinii to acquire with difficulty a foreign kingdom. Your household gods, the image of your grandfather, the palace you are in, the throne you daily behold,

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the name of Tarquin, all create and salute you king. If you want courage for these things, why do you still disappoint the city? Why do you appear like a prince that expects to reign? Be gone from hence to Tarquinii or Corinth: return back to your first original, more like your brother than grandfather."

Tarquin, encouraged and incessantly spurred on by this domestic fury, throws off all restraint, and resolutely pursues the wicked design. He labours to gain the senators, especially of the new creation; he engages the youth by presents; and daily encreases his party by his affability, and by promising wonders of himself, whilst he loads the king with the blackest aspersions.

When he thought the proper hour was come to discover his intentions, surrounded with a guard, he abruptly enters the Forum. Fear seizing all, he advances to the Senate-house, seats himself upon the throne, and orders the senators to be convened in king Tarquin's name. They instantly assemble, some prepared beforehand, others for fear their absence should be deemed a crime; the greatest part surprized and troubled at so strange and unexpected an event, and believing Servius undone. Upon information of what passed in the Senate, the king comes in whilst Tarquin was in the midst of an harangue; and with a loud voice cries out the moment he sees him on the throne, "What, Tarquin, dare you, while I am alive, to call the senate, and sit on my throne?" Tarquin fiercely replied, "He sat in his grandfather's seat, to which a grandson had more right than a slave* ; Servius had too long insulted his

* Servius was of Corniculum, a city of Latium. His mother, Ocrisia, a lady of quality and eminent virtue, was with child with him when that city was taken by Tarquinius Priscus, who carried her away with the rest of the captives, and gave her to the queen.

his betters, and abused their patience." Their favourers, on both sides, made a great noise, the people at the same time rushed into the senate, and it appeared the quarrel was to be decided by force.

Tarquin seeing a necessity of coming to extremities, as he was young and vigorous, takes the old man by the waist, carries him out of the assembly, and throws him down the steps into the Forum; then returns into the senate. Servius all over bruised, and more dead than alive, was led towards his palace by a few officers that had not deserted him out of fear. He had scarce reached the street called Vicus Cyprius, when he was overtaken and murdered by persons sent after him by Tarquin. It is believed, and with great probability, that the deed was done by Tullia's advice. It is certain, she hastily came forth at the first noise, and crossing the Forum in her chariot, without any regard to the decencies of her sex, or the manners of the time, drove to the senate, called out her husband, and first saluted him king. He ordered her immediately to withdraw out of the tumult. When in her re-

queen. Ocrisia being delivered of him, called him Tullius, after his father, with the surname of Servius, to denote the state of servitude wherein he was born; for all prisoners of war were looked upon as slaves, at that time, as well as their children. The king and queen taking a fancy to the child, he was educated in the palace, treated as their own son, and trained up in all things becoming a youth of quality. He wisely improved the instructions he received, and shewed in all his behaviour sentiments worthy a throne. Tarquin, when he came to chuse a son-in-law, found none among the Roman youth more deserving than him of that honour, and gave him his daughter in marriage. Tanaquil, the wife of Tarquin, had brought him but one son, who died in the flower of his youth, and had left two sons unqualified, by their age, to succeed their grandfather: all eyes were therefore cast upon Servius as Tarquin's future successor, and upon the death of that prince he was raised to the throne. LIV. l. i. c. 39. DION. l. iv. p. 2.

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turn, she came to the end of the Cyprian-street, the coachman turning to the left to go up the Esquiline-hill, stopt short, struck with horror, and showed his mistress Servius's body covered with blood. The sight served only to exasperate and harden Tullia. "The furies, avengers of her sister and husband (says Livy) quite bereaved her at that instant of her reason : so that forgetting, not only the sentiments of nature, but even of humanity, *she ordered the chariot to be driven over her father's body*, which occasioned the street to be called *Vicus Sceleratus*, the Street of Wickedness." She entered her house as in triumph, sure of reigning for the future, and rejoicing in herself for the happy success of her villainies. So many horrors would seem incredible if the effects of ambition were not known.

Servius was an excellent prince, and had reigned forty years.

Tarquin carried his inhumanity so far as to deny him the funeral solemnities of a king. His body was by his widow Tarquinia conveyed in the night to his tomb with a few friends only ; and, as if she had survived her husband but to pay him these last duties, she died soon after. As for Tarquin, after a cruel and tyrannical reign of many years, he, his wife, and family were driven from the city into perpetual banishment. In the disorder and tumult that attended the expulsion of her husband, Tullia fled out of the palace, pursued, wherever she went, with the cries and curses of the people.

DIONYS. l. iv. p. 232. LIV. l. i. c. 46—48.

M. MANLIUS was a patrician of one of the most illustrious houses in Rome. He had been consul, and had acquired very great reputation by many glorious exploits, and in particular by the signal service he had done his country in saving the

Capitol, when upon the point of being taken by the Gauls ; but a secret vanity and ambition, which Manlius suffered to take root in his heart, corrupted all his great qualities, and entirely sullied his glory. As he did not believe himself so much considered by the senators as he deserved, he threw himself into a party of the people, and entered into a strict union with the tribunes. He spoke contemptuously of the senators, and flattered the multitude. In a word, he chose rather to have a great than a good reputation : nothing would satisfy him but the supreme authority. The measures, however, which he employed to accomplish his design were so ill concerted, that Manlius was cited before the dictator to answer for his conduct. He had the rashness to say, in the assemblies which he held in his own house, that the senators had appropriated the gold intended for the payment of the auxiliary troops to their own use ; and had concealed great treasures which belonged to the public. Manlius was ordered to make good his charge ; which not being able to do, he was committed to prison as a seditious person, and a false accuser. Seeing himself seized by the dictator's officer, he omitted nothing to make the people rise in his defence. He invoked all the gods that inhabited the Capitol, imploring them to aid him, who had so courageously defended them. " How !" said he, " shall the hand that has preserved your temples from the fury of the Gauls, be disgraced with vile chains ?" The whole people were penetrated with the most lively affliction. Multitudes passed not only the day, but even the night, round the prison ; and menaced to break down the gates. The senate chose to grant them that, of their own accord, which they were upon the point of taking by force ; and caused Manlius to be set at liberty. But by that timorous policy, instead of appeasing
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the sedition, they only gave it an head. Manlius, released from prison, grew more violent, and less cautious: in short, his design to overturn the government, and enslave the people, was so evident, that he was again seized and imprisoned. He now began to lose all hopes, and the people's eyes were fully opened; they saw they had been deceived. As for Manlius, when he came to take his trial, he appeared in a mourning habit; but without a single senator, relation, friend, or even his own brothers along with him, to express concern for his fate. So much did the love of liberty, and the fear of being enslaved, prevail in the hearts of the Romans over all the ties of blood and nature! After a fair hearing, he was condemned to be thrown from the top of the Capitol; and the same place which had been the theatre of his glory, became that of his shame and infamy.

Such was the end of a man who might have been the ornament of his country, if he had not been born in a free state. We here see how many glorious actions and excellent qualities, the lust of reigning rendered not only fruitless, but odious and detestable.

LIV. l. vi. 12.

MARIUS, so famous in the Roman history, was a man that had but one passion, the desire of aggrandizing himself, to which he never made any scruple to sacrifice every thing; for he never knew either integrity, sincerity or gratitude, when the pursuit of his views were in question. It was this ambition that made him quit the plough, to take up the profession of arms, by which he was in hopes of making his fortune. He succeeded beyond all expectations: but after having passed through every honour in the Roman government; having acquired

a considerable fortune, and made a good alliance, by marrying Julia, Cæsar's aunt; instead of being satisfied with his uncommon success, and enjoying the fruits of his toils and dangers; at the age of seventy, when he was become exceeding gross and heavy, and oppressed with many infirmities, he was determined to take on him the war against Mithridates, king of Pontus. He imagined, that this war furnished an occasion of acquiring great glory and riches, without much danger. But Sylla, as consul, was actually general of the Roman armies; and had a just right to appropriate the first and most glorious province to himself: he was likewise appointed to this command by the senate. Marius opposed him. The contest ran high; and a civil war ensued. Sylla besieges the city of Rome, and Marius is obliged to save himself by flight. Sylla makes an alteration in the government, and an order is issued out in all the cities of Italy, to seize and kill Marius wherever he should be found. After wandering from place to place, and suffering a variety of difficulties, dangers, and distresses, both by sea and land, he is at last treacherously set on shore in the province of an enemy, without aid, without defence, and abandoned by all the world. He, however, did not abandon himself; but crossing marshes, ditches full of water, and muddy grounds, he came at length to a poor wood-cleaver's cottage. He threw himself at his feet, and conjured him to save a man who, if he escaped danger, would reward him beyond his hopes. The peasant, whether he knew him, or was struck with the loftiness and majesty of his appearance, which his misfortunes had not effaced, answered, "That if he only wanted rest, he might find it in his cottage; but if he fled from enemies, he would shew him a safer retreat." Marius, having accepted the last offer,
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the man conducted him to a hollow place, near a marsh, where he covered him with leaves, reeds, and rushes. Marius had scarce entered this dismal retreat, before he heard his enemies in pursuit of him. They questioned, pressed, and menaced the woodman, for concealing an enemy of the public, condemned to die by the Roman senate. Marius had no resource left; he quitted his retreat, undressed himself, and plunged into the black and muddy water of the marsh. This dirty asylum could not conceal him. His pursuers ran to him; and having drawn him out of the water naked, and all covered with mud, they put a cord about his neck, and dragged him to Minturnæ, where they delivered him to the magistrates.

May I be allowed here to desire the reader, to consider Marius attentively in the deplorable state we see him in at this moment? What might then be his thoughts! How much ought he to have abhorred a fatal ambition that, from the height of greatness and glory, had plunged him into an abyss of misery below the condition of the meanest of mankind! And what a lesson is this to those who are never contented with their condition; and who imagine they want all things, when a single object is wanting to their insatiable avidity!

But such are the vicissitudes of human life, that even when hope forsook him, and while the hand was lifted up, he escaped the blow. From the lowest state of misery, he rose to the pinnacle of what is falsely called honour and greatness. By the intrigues of a faction, he returned to Rome; where he gave the most melancholy proofs that his misfortunes had neither made him wiser or better, had neither taught him humility, compassion, or moderation. Being at first, as it were, only protected by

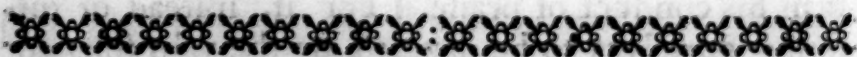
Cinna, who was then master of Rome, he affected an air of dejection ; but his unextinguished ambition soon rendered him the soul of the party. Having now the sword in his hand, and burning with revenge and indignation, he cut down all before him : naturally merciless and cruel, he spared neither age, dignity, or virtue ; a look, a nod, determined at once the fate of the most illustrious persons ; every one, whom he in the least suspected or disliked were put to death, without the least form or ceremony. The slaughter, attended with plundering of houses, and the most criminal violences, continued five days and five nights in Rome, which became one general scene of horror ; unpitied shrieks and cries were every where heard, the canals poured down with human blood, while the lifeless bodies, even of the most eminent senators, were trampled under foot : for it was prohibited to give them burial. These were the glorious fruits of ambition ! By these, without doubt, Marius intended to render himself great and happy ; but he found it quite otherwise. The state of prosperity in which he was did not calm the disquiets occasioned by the fear of Sylla's return, who was carrying on the war with Mithridates. So formidable an avenger made Marius tremble ; and he could not even dissemble his fears. These thoughts tormented him continually, and occasioned his nights to pass without sleep, which began to affect his health and spirits. He therefore abandoned himself to the excesses of the table ; and so spend his nights in drinking with his friends and dependants. By this regimen, he soon inflamed his blood. He was attacked with a fever, which presently seized his head ; and, in his delirium, he raved of nothing but the war with Mithridates : he imagined he had the command of it ; and not only spoke, but made gestures, and assumed the attitude of a man that fights,

or

or of a general giving orders : so violent and incurable was the passion, and so deeply had it taken root in his heart, with which ambition and jealousy uniting, had inspired him for that command. Thus, says Plutarch, at the age of seventy, the only man who had been seven times consul, and possessing riches that might have sufficed for several kings, lamented as one suffering indigence, and died before he could put his views in execution. Wretch ! that, instead of enjoying the gifts of fortune with gratitude, suffered himself to be deprived of the present, in being wholly engrossed by a chimerical future. And yet Marius was one of the most famous Romans. But surely when Marius, or Alexander the Great, Julius Cæsar, or, in modern times, Lewis XIV. are treated as great men, or as heroes, it holds forth the most flagrant example of the weakness of mankind, who so little understand their interests, as to annex the idea of greatness and heroism to the fatal art of destroying their species ; and who can admit, that such heroism can subsist with the vices most pernicious to society.

His fortune seems scarce more worthy of envy, than his conduct of praise. For if, instead of suffering ourselves to be dazzled by the vain splendor of riches and dignities, we consider what it cost him to acquire and secure the possession of them ; what intrigues, cabals, anxieties : add to these, the torments of envy, fears, vexation on being often forced to give way, and, lastly, the deplorable circumstances of his flight ; would he not have been more happy, if, tranquil in the obscure state he was born, cultivating the little land, either left him by his father or acquired by himself, he had led a life exempt from care and dangers.

To the foregoing examples, I will only add that of Rome itself, of which Marius was both the preserver and executioner. What a dreadful situation was she in amidst all her prosperity and greatness! She is victorious over all her enemies, and tyrannized over by her own citizens. She puts to flight and cuts to pieces foreign armies, and is drowned in her own blood. Ambition prompts her to give laws to all nations; at the same time she cannot support her own, that change every instant with the caprice of the tyrants that oppress her: and it is even this prosperity that gives birth to all her calamities. Modest and happy as long as she was weak and low, it is good fortune that introduces the most horrid of vices and calamities into her bosom. Such is the error and uncertainty of human things! So ignorant are men of what constitutes their real happiness! Let us conclude then, that there is no solid felicity, either for states or private persons, but in the practice of virtue; and that virtue is much more the friend and companion of mediocrity, than of too great an elevation of fortune.



B E N E F I C E N C E.

S E N T I M E N T S.

MAN is naturally a beneficent creature*. The greatest pleasure wealth can afford is that of doing good. All men of estates are in effect but trustees for the benefit of the distressed; and will be so reckoned when they are to give an account.

* Ο' άνθρωπος ἐστὶν ὡς πρὸς πεφικὸς. ANTONIN. lib. xi.

Defer not charities till death. He that doth so, is rather liberal of another man's substance than of his own.

Reckon upon benefits well placed as a treasure that is laid up; and account thyself the richer for that which thou givest a worthy person.

It is part of a charitable man's epitaph,

“What I possessed is left to others; what I gave away, remains with me.

Do good with what thou hast, or it will do thee *no* good.”

There is more satisfaction in doing than receiving good. To relieve the oppressed is the most glorious act a man is capable of; it is in some measure doing the business of God and Providence; and is attended with a heavenly pleasure, unknown but to those that are beneficent and liberal.

Men of the noblest dispositions think themselves happiest when others share with them in their happiness.

No object is more pleasing to the eye, than the sight of a man whom you have obliged; nor any music so agreeable to the ear, as the voice of one that owns you for his benefactor.

It is better to be of the number of those who need relief, than of those who want hearts to give it.

When we would exercise this virtue, we ought to deliberate with ourselves whether our circumstances will answer our intended bounty; for there are some who are generous to strangers, to the prejudice of themselves, their friends, and relations.

We ought to consult the worth of the person whom we have chosen for the object of our liberality. The wicked, debauched, and extravagant are neither entitled to pity or relief: but the cry of virtue in distress ought to be irresistible.

That which is given with pride and ostentation,

is rather an ambition than a bounty. Let a benefit be ever so considerable, the *manner* of conferring it is the noblest part.

It was well said of him that called a good office, that was done harshly *a stony piece of bread* : it is necessary for him that is hungry to receive it ; but it almost choaks him in the going down.

E X A M P L E S.

WHEN the province of Azazene was ravaged by the Romans, seven thousand Persians were brought prisoners to the city of Amida, where they fell into extreme want. Acaſes, biſhop of that place, having aſſembled his clergy, repreſented to them, in the moſt pathetic terms, the miſery of thoſe unhappy priſoners. He then obſerved, that as the Almighty preferred mercy to ſacrifice, he would certainly be better pleaſed with the relief of theſe his creatures, than with being ſerved in gold and ſilver veſſels in their churches. The clergy entertained this motion not only with readineſs, but with applauſe ; ſold all the conſecrated veſſels ; and having maintained the Perſians during the war, ſent the whole ſeven thouſand home at the concluſion of the peace, with money in their pockets. Varanes, the Perſian monarch, was ſo charmed with this action, that he ſent to invite the biſhop to his capital, where he received him with the utmoſt reverence, and did the Chriſtians many favours at his requeſt.

SOCRAT. HIST. ECCLES. lib. vii. c. 7.

ACERTAIN cardinal, by the multitude of his generous actions, gave occaſion for the world to call him, *The Patron of the Poor*. This eccleſiaſtical prince had a conſtant cuſtom once a week to give public audience to all indigent people in the hall of his palace, and to relieve every one according their various

rious necessities, or the motions of his own bounty. One day a poor widow, encouraged by the fame of his bounty, came into the hall of this cardinal, with her only daughter, a beautiful maid, about fifteen years of age. When her turn came to be heard among a croud of petitioners, the cardinal observing the marks of an extraordinary modesty in her face and carriage, as also in her daughter, encouraged her to tell her wants freely. She blushing, and not without tears, thus addressed herself to him: "My lord, I owe for the rent of my house five crowns, and such is my misfortune, that I have no way left to pay it, save what would break my heart, (and my landlord threatens to force me to it) that is, to prostitute this my only daughter, whom I have hitherto with great care educated in the paths of virtue. What I beg of your eminence is, that you would be pleased to interpose your authority, and protect us from the violence of this cruel man, till by honest industry we can procure the money for him. The cardinal, moved with admiration of the woman's virtue and modest request, bid her be of good courage: then he immediately wrote a billet, and giving it into the woman's hand, "Go," said he, "to my steward, and he shall deliver thee five crowns to pay thy rent." The widow, overjoyed, and returning the cardinal a thousand thanks, went directly to the steward, and gave him the note. When he had read it, he told out *fifty* crowns. She, astonished at the meaning of it, and not knowing what the cardinal had wrote, refused to take above five crowns, saying, she mentioned no more to his eminence, and she was sure it was some mistake. On the other hand, the steward insisted on his master's order, not daring to call it in question. But all the arguments he could use were insufficient to prevail on her to take any more than five crowns.

Wherefore,

Wherefore, to end the controversy, he offered to go back with her to the cardinal, and refer it to him. When they came before that munificent prince, and he was fully informed of the business. "It is true," said he, "I mistook in writing *fifty* crowns, give me the paper, and I will rectify it." Upon which he wrote again, saying to the woman, "So much candour and virtue deserve a recompence. Here I have ordered you *five hundred crowns*; what you can spare of it lay up as a dowry to give with your daughter in marriage."

PISISTRATUS the Athenian was exceeding courteous and affable, and as he was blest with a fair estate, so he was generous without profusion, and beneficent without ostentation. He had always a servant near him with a bag of silver coin; when he saw any man look sickly, or heard that any were dead insolvent, he comforted the one with a proper sum, and buried the other at his own expence. If he perceived people melancholy, he enquired the cause; and if it was poverty, he furnished them with what might enable them to get bread; but not to live idly. In a word, he had, or seemed to have, all the virtues that could adorn a nobleman.

DACIER NOT. IN VIT. SOLON. PLUT.

"I have prodigious riches," says Cyrus to his friends, "I own, and I am glad the world knows it; but you may assure yourselves they are as much yours as mine. For to what end should I heap up wealth? For my own use, and to consume it myself, that were impossible, if I desired it. No, the chief end I aim at is to have it in my power to reward those who serve the public faithfully; and to succour and relieve those that will acquaint me with their wants and necessities."

XENOPH. CYR. 209.

ABOUT

ABOUT the year A. M. 3782, the island of Rhodes suffered very great damages by an earthquake: the walls of the city, with the arsenals, and the narrow passages in the havens, where the ships of that island were laid up, were reduced to a very ruinous condition; and the famous Colossus, which was esteemed one of the wonders of the world, was thrown down and entirely destroyed. It is natural to think that this earthquake spared neither private nor public structures, nor even the temples of the gods. The loss sustained by it amounted to immense sums; and the Rhodians, reduced to the utmost distress, sent deputations to all the neighbouring princes to implore their relief in that melancholy conjuncture. An emulation worthy of praise, and not to be paralleled in history, prevailed in favour of that deplorable city: and Hiero and Gelon in Sicily, and Ptolemy in Egypt, signalized themselves in a peculiar manner on that occasion. The two former of these princes contributed above an hundred talents, and erected two statues in the public place; one of which represented the people of Rhodes, and the other those of Syracuse, the former was crowned by the latter, to testify, as Polybius observes, that the Syracusans thought the opportunity of relieving the Rhodians a favour and obligation to themselves. Ptolemy, besides his other expences, which amounted to a very considerable sum, supplied that people with 300 talents, 100,000 bushels of corn, and a sufficient quantity of timber for building ten galleys of ten benches of oars, and as many more of three benches, besides an infinite quantity of wood for other buildings; all which donations were accompanied with 3000 talents for erecting the Colossus anew. Antigonus, Seleucus, Prusias, Mithridates, and all the princes, as well as cities, signalized their liberality on the occasion.

Even

Even private persons emulated each other in sharing in this glorious act of humanity ; and historians have recorded that a lady, whose name was Chryseis, furnished, from her own substance, an hundred thousand bushels of corn. Rhodes, in consequence of these liberalities, was re-established in a few years, in a more opulent and splendid state than she had ever experienced before, if we only except the Celossus. POLYB. l. 5. p. 428.

PLINY, that excellent Roman orator, will be ever admired for his disinterested generosity, and benevolent heart : though he was not possessed of a large estate, yet by frugal management, he was able to bestow a great deal on his friends. The reader will find in his letters innumerable instances of his beneficence and good nature : I shall however only mention the following. An intimate friend of his was very much involved in debt, and by that means brought into great trouble. Pliny took the management of his affairs into his own hands, satisfied every body else, and became his sole creditor. When his friend died, his daughter Calvina would have given up her father's effects ; but Pliny, excellent man ! generously forgave her what her father owed him, and even contributed a considerable sum as an addition to her fortune when she was married.

ALFRED the Great, who was one of the best princes our nation ever produced, divided his revenue into two parts ; one of which he dedicated to sacred uses, and the other to secular. That moiety which was dedicated to sacred uses he subdivided into four parts, one of which was dispensed to the poor in general ; another dedicated for religious houses of his own founding ; a third was given to the public schools ; and the fourth employed in rebuilding

rebuilding and repairing monasteries, and other public foundations both at home and abroad. The other moiety devoted to secular uses, was likewise subdivided into three parts, one for the support of his household; the other for the payment of his workmen; and the third for the entertainment and relief of strangers who resorted to his court.

HIST. ENGL.

BUT we cannot, I think, have a more amiable example of beneficence, than in the conduct of lady Burleigh, wife of the famous lord Burleigh, lord-high-treasurer of England, and privy counsellor to queen Elizabeth.

As it may be thought curious, I shall take the liberty to give this example in his lordship's own words, from a discourse which he calls a meditation on the death of his lady. The original is, or was lately, in the possession of the honourable James West, esquire, from which the following is transcribed.

“ This is no cogitation to be used with an intent to recover that which never can be had ageyn; that is, to have my wiff to lyve ageyn in her mortall body, which is separated from the fowle, and resteth in the erth deade, and the fowle taken up to heaven, and there to remayne in the fruition of blessedness unspeakable untill the generall resurrection of the flesh; when by the almighty power of God (who made all thyngs of nothyng) her body shall be rays'd upp and joyned wyth hir fowle, in an everlasting unspeakable joye, such as no tongue can expresse nor heart conceive. Therefor my cogitations ought to be occupied in these things following.

“ I ought to thank almighty God for this favor in permittynge hir to have lyved so manny yers together

ther wyth me, and to have given hir grace to have had the true knowledg of hir salvation by the death of his son Jesus, oppened to hir by the knowledge of the Gospell; whereof she was a professor from hir youth.

“ I ought to comfort myself with the remembrance of her many virtuouſs and godly actions, wherein she continued all hir liſſe, and eſpecially in that she did of late yers foundry charitable dedes, whereof she determined to have no outward knowledg whyleſt she lyved, inſomuch, as when I had litel underſtandyng thereof, and asked hir wherein she had diſpoſ'd any charitable giſt accordyng to her often wiſhyng that she was able to do ſome ſpecial act for mayntenance of learnyng, and relieff of the poor; ſhe would allways only ſhew herſelf rather deſirooſe ſo to do than ever confeſs any ſuch act; as ſence hir deth is manifeſtly known to me; and confeſſed by ſondry good men, whoſe names and mi-neſtryes ſhe ſecretly uſed, that ſhe did charg them moſt ſtryctly that whyleſt ſhe lyved they ſhould never declare the ſame to me nor to any other. And ſo now I have ſeen hir ernest wrytyngs to that purpoſe in hir own hand.

“ The particulars of many of theſe hereafter do follow whych I do with mine own hand-wrytyng recite for my comfort in the memory thereof, wyth aſſurance that God hath accepted the ſame in ſuch favourable ſort, as findeth now the fruits thereof in heaven.

“ About yers ſince ſhe cauſed exhibitions to ſecretly be given by the hands of the maſter of St. Johns, in Cambridge, for the mayntinance of two ſcholars, for a perpetuite whereof to contynew.

“ She did cauſe ſome lands to be purchaſed in the name of the deane of Weſtmynſter; who alſo in his own name did aſſure the ſame to that college,
for

for a perpetual mayntenance of the said scholars in that college. All which was done without signification of her act or charge to any manner of person, but only of the deane, and one William Walter of Wymbleton, whose advice was us'd, for the wrytying of the purchase and assurance.

“ She also did with the privity of Mr. Deanes of Powles and Westminster, and Mr. Alderly, being free of the haberdashers in London, give to the company of the sayd haberdashers a good some of money; whereby is provyded, that every two yers ther is lent to six poor men of certain special occupations, as smythes, carpynters, weavers, and such like in Romford in Essex, twenty pounds a-piece, in the whole one hundred and twenty pounds. And in Chesthunt and Wootham to other six like persons, twenty marks a-piece, in the whole fourscore pounds. Which reliff by way of loane is to continew. By the same means is provided for twenty poor people in Chesthunt, the first Sonday in every month, a meass of meate in flesh and bread, and money for drynk. And lykwise is provided four marks yerly for four sermons to be preach'd quarterly by one of the preachers of St. Johns colledg. And these distributions have been made a long time, whylest she lyved, by some of my servants, without gyven me knolledg therof; tho indeed I had cause to think that she did sometymes bestow such kynd of alms; not that I knew of any order taken for contynuance thereof; for she would rather comenly use speeches with me, how she was disposed to give all that she cold to some such uses, if she could devise to have the same saythfully perform'd after her liff, whereof she allways pretended many doubts. And for that she used the advice of Mr. Deanes of Powles and Westminster; and would have hir actions kept secret, she forc'd upon them small peces of plate to be

be us'd in their chambres, as remembrances of his good will for their paynes.

“ She did also four times in the yer secretly send to all the prisons in London money to buy bread, chese, and drink comenly for four hundred persons, and many tymes more, without knowlledg from whom the same came.

“ She did lykewise sundry times in the yer send shyrts and smokks to the poor people, both in London, and at Chesthunt.

“ She also gave a sume of money to the master of St. Johns Colledg, to procure to have fyres in the hall of that colledg uppon all Sondays and hollydays betwixt the feast of all Santes and Candlemas, when ther was no ordinary fyres at the charge of the colledg.

“ She also give a sume of money towards a buyldyng for a new waye at Cambridge to the comen scolles.

“ She also provyded a great number of books, whereof she gave some to the university of Cambridge, namely, the great Bible in Hebrew and four other tongs; and to the colledg of St. Johns very many books in Greek, of divinite and physic, and of other sciences. The lyke she did to Christchurch and St. Johns colledg in Oxford. The lyke she did to the colledg of Westminster.

“ She did also yerly provide wool and flaxe, and did distrebut it to women in Chesthunt parish, wyllyng them to work the same into yarn, and bring it to hir, to see the manner of working; and for the most part she gave them the stuff by way of almes. Sometymes she caus'd the same to be wrought into cloth, and gave it to the poore, paying first for the spynning more than it was worth.

“ Not long afore her deth, she caus'd secretly to be bought a large quantity of wheat and rye to be
dysposed

dysposed amongst the poor in tyme of derth, which remayned unspent at hir deth; but the same confess'd by such as provyded it secretly: and therefor in conscience to be so distributed accordyng to hir mynd.

“(April 9th, 1589. Wrytten at Collyn-lodge, by me in sorrow,
W. B.)”

THE honourable Mr. Boyle was a man of extensive learning, one of the most exact enquirers into the works of nature that any age has known; and what reflects the greatest honour on himself and upon Christianity is, that while he was an accurate reasoner, he was also a firm believer. His religion was not a meer profession by which he was distinguished from an atheist, a Jew, or a Turk, but he suffered it to have its due and genuine influence on his life and actions. He did not only wish well to the cause he espoused, but endeavoured to diffuse that light and knowledge even in the most distant parts, which he saw so absolutely necessary for the present and future welfare of mankind. This indeed is the noblest kind of charity, and therefore discovers the warmest benevolence. But Mr. Boyle's generosity and beneficence did not stop here; it was discovered in innumerable instances relating to the external wants and distresses of his fellow creatures: and these too conferred in such a manner as enhanced their value. But these I shall omit, and represent him only as an example of beneficence in the propagation of Christianity. “He was at the charge of the translation and impression of the New Testament into the Malayan language, which he sent over all the East-Indies. He gave a noble reward to him that translated Grotius's incomparable book of the *Truth of the Christian Religion* into Arabick;

Arabick; and was at the expence of a whole impression, which he took care to order to be distributed in all the countries where that language is understood. He was resolved to have carried on the impression of the New Testament in the Turkish language; but the company thought it became them to be doers of it, and so suffered him only to give a share towards it. He was at seven hundred pounds charge in the edition of the Irish Bible, which he ordered to be distributed in Ireland; and he contributed largely both to the impression of the Welsh Bible, and of the Irish Bible in Scotland. He gave during his life three hundred pounds to advance the design of propagating the Christian religion in America; and as soon as he heard that the East-India company were entertaining propositions for the like design in the East, he presently sent an hundred pounds for a beginning and an example; but intended to carry it much farther when it should be set on foot to purpose. He had designed, though some accidents did upon great considerations divert him from settling it during his life, but not from ordering it by his will, that a liberal provision should be made for one, who should, in a very few well-digested sermons, every year set forth the truth of the Christian religion, in general, without descending to the sub-divisions amongst Christians; and who should be changed every third year, that so this noble study and employment might pass through many hands, by which means many might become masters of the argument.

LIFE OF MR.

BOYLE, p. 36, 37.

IT was a common saying of Julius Cæsar, that no music was so charming in his ears, as the requests of his friends, and the supplications of those in want of his assistance.

MARCUS Aurelius tells us, that he could not relish a happiness which no body shared in but himself.

MARK Antony when depressed, and at the ebb of fortune, cried out, "That he had lost all, except what he had given away."

WHEN Cato was drawing near the close of life, he declared to his friends that the greatest comfort of his old age, and that which gave him the highest satisfaction, was the pleasing remembrance of the many benefits and friendly offices he had done to others. To see them easy and happy by his means made him truly so. Persons conscious of their own integrity, satisfied with themselves and their condition, and full of confidence in a supreme being, and the hopes of immortality, survey all about them with a flow of good-will : as trees which like their foil, they shoot out in expressions of kindness, and bend beneath their own precious load to the hand of the gatherer.



C H A S T I T Y.

S E N T I M E N T S.

THERE is no charm in the female sex that can supply the place of virtue. Without innocence, beauty is unlovely, and quality contemptible ; good-breeding degenerates into wantonness, and wit into impudence.

When young women arrive at a certain age, they hear themselves called mistresses ; and are made to believe

believe that their only business is to please the men: they immediately begin to dress, and place all their hopes in the adorning of their persons; it is therefore worth the while to endeavour by all means to make them sensible that the honour paid to them is only upon account of their conducting themselves with virtue, modesty, and discretion.

Chastity must needs be a divine quality, since even the enemies of it esteem it, and the most debauched respect them less who yield than those who hold out. Respect waits upon desire, and neglect follows possession.

The best preservative of female honour is female delicacy: modesty is the handmaid of virtue, appointed to tend, to dress, and serve her: it is, as it were, a kind of armour, which the sex should always bear, both to adorn and to defend them; and, when that is laid aside, they are neither beautiful nor safe.

Make it your great care to refine your sentiments; let them be reasonable and full of honour; be sure always to keep well with yourself, it is a sure income of pleasures; and will gain you praise and a good reputation to boot.

In a word, be but truly virtuous, and you will find admirers enough.

E X A M P L E S.

PHOCAIS, an Ionian lady, among many others, was invited to sup with Cyrus, king of Persia. While the rest of the ladies seemed highly pleased with the king's wanton jests, and permitted such freedoms as were inconsistent with the delicacy due to a virtuous character, she removed at a distance, and remained silent; nor would she approach nearer to join the company, though desired and much importuned

portuned even by the king himself. Some of the officers of the bed-chamber attempting to pull her forward, she gave them a severe reprimand, protesting she would make the first who offered to lay hands on her repent their offence. Upon this the ladies present upbraided her with being rude, and unpollite: but Cyrus, though somewhat surprized, seemed perfectly satisfied with her behaviour, and turning to the person who introduced her, said with a smile on his countenance, "Don't you perceive that this is the only innocent and virtuous lady in the company."

From that time the king held her in great esteem, loved her sincerely, and ever after called her The Wife Lady.

ERAS. APOPH. ANT.

JAQUELINE of Luxemburg, duchess of Bedford, had, after her first husband's death, so far sacrificed her ambition to love, that she married Sir Richard Wideville, a private gentleman (afterwards honoured with the title of lord Rivers) to whom she bore several children, and among the rest, Elizabeth, who was no less distinguished by the beauty and elegance of her person than the amiable disposition of her mind.

Elizabeth espoused Sir John Grey of Groby; but her husband being slain in the second battle of St. Albans, fighting for the family of Lancaster, and his estate being on that account confiscated, the young widow retired to her father's seat at Grafton, in Northamptonshire, where she lived for some time in privacy and retirement. Edward the IVth, king of England, happening to hunt in that county, went to pay a visit to the duchess of Bedford, and Elizabeth resolved to embrace such a favourable opportunity of obtaining some grace from this gallant monarch. Accordingly she came into his presence,

and throwing herself at his feet implored a maintenance for herself and children.

The sight of so much beauty in distress made a deep impression on the amorous mind of Edward. Love stole insensibly into his heart, under the guise of compassion; and her sorrow and affliction, so graceful in a virtuous matron, recommended her no less to his esteem and veneration, than her personal beauty made her the object of his affection. He raised her from the ground, with assurances of favour. He found his passion daily strengthened by the company and conversation of the lovely widow; and, in a short time, became the suppliant of the woman whom he had lately seen on her knees before him. But such was the resolute virtue of Elizabeth, that she positively refused to gratify his passion in a dishonourable manner. All the intreaties, promises, and endearments, of the young and amiable Edward, were not sufficient to gain her consent. At last, she plainly told him, that though she was unworthy of being his wife, yet she thought herself too good to be his concubine; and would therefore remain in the humble situation to which Providence had reduced her. This opposition served but the more to enslave the passions of the young monarch, and heighten his esteem for such exalted sentiments: he therefore offered to share his throne, as well as his heart, with the woman whose personal and mental accomplishments rendered her so deserving of both. The nuptials were accordingly solemnized at Grafton, An. Dom. 1465. RAPIN.

LUCRETIA was a lady of great beauty and noble extraction: she married Collatinus, a relation of Tarquinius Superbus, king of Rome. During the siege of Ardea, which lasted much longer than was expected, the young princes past their time in

entertainments and diversions. One day, as they were at supper*, at Sextus Tarquin's, the king's eldest son's, with Collatinus Lucretia's husband, the conversation turned on the merit of their wives: every one gave his own the preference. "What signify so many words?" says Collatinus; "you may in a few hours, if you please, be convinced by your own eyes, how much my Lucretia excels the rest. We are young: let us mount our horses, and go and surprize them. Nothing can better decide our dispute, than the state we shall find them in at a time when, most certainly, they will not expect us." They were a little warmed with wine: "Come on, let us go," they all cry together. They quickly galloped to Rome, which was about twenty miles from Ardea, where they find the princesses, wives of the young Tarquins, surrounded with company, and every circumstance of the highest mirth and pleasure. From thence they ride to Collatia, where they saw Lucretia in a very different situation. With her maids about her, she was at work in the inner part of her house, talking on the dangers to which her husband was exposed. The victory was adjudged to her unanimously. She received her guests with all possible po-

* The Romans, properly speaking, made but one meal: this was supper. About the middle of the day they took something to refresh themselves, and enable them to stay for their evening's meal. *Præsum non cvidè*, says Horace; *quantum inter pellat inani ventre diem durare*, lib. i. sat. 9. But this slight dinner cannot be called a meal, no more than the nunchion, or collation, which only children ate. The supper-hour was the ninth and tenth of the day, i. e. two or three hours before sun set. Till then, they applied themselves to serious affairs; but afterwards, they dismissed all care, and were at leisure to converse with their friends. To anticipate the supper-hour, and to sit down to table before this time, Horace calls, *Diem frangere*—*Partem solido demere de dei*; to abridge the day, to cut off and retrench part of it. They also said, to express the same thing, *epulari de die*. To sit down so early at table carried with it an air of debauch, which sober people avoided. ROLLIN'S ROM. vol. v. p. 390.

liteness

liteness and civility. Lucretia's virtue, which should have commanded respect, was the very thing which kindled in the breast of Sextus Tarquin a strong and detestable passion. Within a few days, he returned to Collatia; and, upon the plausible excuse he made for his visit, he was received with all the politeness due to a near relation, and the eldest son of a king. Watching the fittest opportunity, he declares the passion she had excited at his last visit, and employed the most tender intreaties, and all the artifices possible to touch a woman's heart; but all to no purpose. He then endeavoured to extort her compliance by the most terrible threatenings. It was in vain. She still persisted in her resolution; nor could she be moved even by the fear of death. But, when the monster told her, that he would first dispatch her, and then having murdered a slave, would lay him by her side, after which, he would spread a report, that having caught them in the act of adultery, he had punished them as they deserved; this seemed to shake her resolution. She hesitated, not knowing which of these dreadful alternatives to take, whether, by consenting, to dishonour the bed of her husband, whom she tenderly loved; or, by refusing, to die under the odious character of having prostituted her person to the lust of a slave. He saw the struggle of her soul; and, seizing the unlucky moment, obtained an inglorious conquest. Thus Lucretia's virtue, which had been proof against the fear of death, could not hold out against the fear of infamy. The young prince, having gratified his passion, returned home as in triumph.

On the morrow, Lucretia, overwhelmed with grief and despair, sent early in the morning to desire her father and her husband to come to her, and bring with them each a trusty friend, assuring them there was no time to lose. They came with all speed,
the

the one accompanied with Valerius, (so famous after under the name of Publicola) and the other with Brutus. The moment she saw them come, she could not command her tears; and when her husband asked her if all was well: "By no means," said she, "it cannot be well with a woman after she has lost her honour. Yes, Collatinus, thy bed has been defiled by a stranger: but my body only is polluted; my mind is innocent, as my death shall witness. Promise me only, not to suffer the adulterer to go unpunished: it is Sextus Tarquinius, who last night, treacherous guest, or rather cruel foe, offered me violence, and reaped a joy fatal to me; but, if you are men, still more fatal to him." All promised to revenge her: and, at the same time, tried to comfort her with representing, "That the mind only sins, not the body; and where the consent is wanting there can be no guilt." "What Sextus deserves," replies Lucretia, "I leave you to judge; but for me, though I declare myself innocent of the crime, I exempt not myself from punishment. No immodest woman shall plead Lucretia's example, to outlive her dishonour." Thus saying, she plunged into her breast a dagger she had concealed under her robe, and expired at their feet.

Lucretia's tragical death has been praised and extolled by Pagan writers as the highest, and most noble act of heroism. The gospel thinks not so: it is an unjust murder, even according to Lucretia's principles, since she punished with death an innocent person, at least acknowledged as such by herself. She was ignorant that our life is not in our own power, but in His disposal from whom we receive it.

St. Austin, who carefully examines, in his book *De civitate Dei* *, what we are to think of Lucre-

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tia's

* Non est pudicitiae caritas, sed pudoris infirmitas. Romana mu-

tia's death, considers it not as a courageous action, flowing from a true love of chastity, but as an infirmity of a woman too sensible of worldly fame and glory; and who, from a dread of appearing in the eyes of men an accomplice of the violence she abhorred, and of a crime to which she was entirely a stranger, commits a real crime upon herself voluntarily and designedly. But what cannot be sufficiently admired in this Roman lady is her abhorrence of adultery, which she seems to hold so detestable that she cannot bear the thoughts of it. In this sense, she is a noble example for all her sex. LIV. l. i. c. 56—60. DIONYS. l. iv. p. 261—277. FLOR. l. 3. 9.

A PERSON of birth and fortune, struck with the beauty of a Lacedemonian lady, sent her a letter intreating the last favour; to which she returned the following answer:

“When I was a child, I acted in obedience to my parents, and was very punctual in it; since I became a wife, I have been equally obedient to my husband: and therefore, if he wants my consent to a dishonest action, let him first propose the matter to him.”

CHIOMARA, the wife of Ortiagon, a Gaulish prince, was equally admirable for her beauty and chastity. During the war between the Romans and the Gauls, A. R. 563, the latter were totally defeated on Mount Olympus. Chiomara, among many other ladies, was taken prisoner, and committed to the care of a centurion, no less passionate for money than women. He, at first, endeavoured to gain her consent to his infamous desires; but not being

mulier laudis avida, nimium verita est, ne putaretur, quod violenter est passa cum viveret, libenter passa si viveret. L. i. c. 19.

being able to prevail upon her, and subvert her constancy, he thought he might employ force with a woman whom misfortune had reduced to slavery. Afterwards, to make her amends for that treatment, he offered to restore her liberty; but not without ransom. He agreed with her for a certain sum; and, to conceal this design from the other Romans, he permitted her to send any of the prisoners she should chuse to her relations, and assigned a place near the river where the lady should be exchanged for gold. By accident, there was one of her own slaves amongst the prisoners. Upon him she fixed; and the centurion soon after carried her beyond the advanced posts, under cover of a dark night. The next evening, two of the relations of the princess came to the place appointed, whither the centurion also carried his captive. When they had delivered him the Attic talent they had brought, which was the sum they agreed on, the lady, in her own language, ordered those who came to receive her to draw their swords, and kill the centurion, who was then amusing himself with weighing the gold. Then, charmed with having revenged the injury done her chastity by her courage, she took the head of that officer, which she had cut off with her own hands, and hiding it under her robe, went to her husband Ortiagon, who had returned home after the defeat of his troops. As soon as she came into his presence, she threw the centurion's head at his feet. He was strangely surprized at such a sight; and asked her whose head it was, and what had induced her to do an act so uncommon to her sex? With a face covered with a sudden blush, and at the same time expressing her fierce indignation, she declared the outrage which had been done her, and the revenge she had taken for it.

During the rest of her life, she stedfastly retained the same attachment for the purity of manners which constitutes the principal glory of the sex, and nobly sustained the honour of so glorious, bold, and heroic an action.

This lady was much more prudent than Lucretia, in revenging her injured honour by the death of her ravisher, rather than by her own. Plutarch relates this fact, in his Treatise upon the Virtue and great Actions of Women; and it is from him we have the name of this, which is well worthy of being transmitted to posterity.



C L E M E N C Y.

S E N T I M E N T S.

CLEMENCY is not only the privilege, the honour, and the duty of a prince; but it is also his security, and better than all his garrisons, forts, and guards, to preserve himself and his dominions in safety. It is the brightest jewel in a monarch's crown.

As meekness moderates anger, so clemency moderates punishment.

That prince is truly royal who masters himself; looks upon all injuries as below him; and governs by equity and reason, not by passion.

Clemency is profitable for all; does well in private persons, but is much more beneficial in princes.

Mischiefs contemned, lose their force.

EXAM.

E X A M P L E S.

TWO patricians, having conspired against Titus, the Roman emperor, were discovered, convicted, and sentenced to death by the senate : but the good-natured prince sent for them, and in private admonished them, that in vain they aspired to the empire, which was given by destiny ; exhorting them to be satisfied with the rank in which by Providence they had been placed, and offering them any thing else which was in his power to grant. At the same time, he dispatched a messenger to the mother of one of them, who was then at a great distance, and under deep concern about the fate of her son, to assure her, that her son was not only alive, but out of danger. He invited them the same night to his table ; and having, the next day, placed them by him at a shew of gladiators, where the weapons of the combatants were, according to custom, presented to him, he desired them to survey them.

SUETON. c. 9.

AVIDIUS CASSIUS having revolted from the emperor Marcus Aurelius, and attempted to seize the government, the empress Faustina, in a letter which she wrote to her husband, pressed him to pursue the accomplices of Cassius * with the utmost severity. But the emperor hearkening only to the impulse of his own good-nature, returned her the following answer : “ I have read your letter, my dear Faustina, wherein you advise me to treat the accomplices of Cassius with the utmost severity, which you think they well deserve. This I look upon as a pledge of the love you bear to your husband and children : but give me leave, my dear

* Cassius himself was killed by a centurion, named Antonius.

Faustina, to spare the children of Cassius, his son-in-law, and his wife; and to write to the senate in their behalf. Nothing can more recommend a Roman emperor to the esteem of the world than clemency; this placed Cæsar among the gods; this consecrated Augustus; this procured to your father the title of Pius. I am grieved even for the death of Cassius; and wish it had been in my power to save him. Be therefore satisfied, and do not abandon yourself to revenge. Marcus Aurelius Antoninus is protected by the gods." Some of his friends openly blaming his clemency, and taking the liberty to tell him that Cassius would not have been so generous, had fortune proved favourable to him, the emperor immediately replied, "We have not lived nor served the gods so ill as to think they would favour Cassius." He added, "The misfortunes of some of his predecessors were intirely owing to their own ill conduct and cruelties; and that no good prince had ever been overcome or slain by an usurper. Nero, Caligula, and Domitian (said he) deserved the doom that overtook them; neither Otho nor Vitellius were equal to the empire; the downfall of Galba was occasioned by his avarice, an unpardonable fault in a prince."

VULCAT. GALL. p. 32.

LICINIUS, having raised a numerous army, Zosinus says one hundred and thirty thousand men, endeavoured to wrest the government out of the hands of his brother-in-law, Constantine the emperor. But his army being defeated, Licinius fled with what forces he could rally to Nicomidia, whither Constantine pursued him, and immediately invested the place; but on the second day of the siege, the emperor's sister intreating him, with a flood of tears, by the tenderness he had ever shewn for her,

to forgive her husband, and grant him at least his life, he was prevailed upon to comply with her request; and the next day Licinius, finding no means of making his escape, presented himself before the conqueror, and throwing himself at his feet, yielded to him the purple, and the other ensigns of sovereignty. Constantine received him in a very friendly manner, entertained him at his table, and afterwards sent him to Thessalonica, assuring him, that he should live unmolested so long as he raised no new disturbances.

Zos. l. 2. p. 684.

WHEN Seleucus was informed of the resolution which Demetrius had taken, viz. of resigning himself his prisoner, he was exceedingly pleased, and having given the necessary directions for the reception of so great a person, he could not help, even in the presence of his whole court, breaking out into these words: "It is not the fortune of Demetrius which has thus provided for his safety, but mine, which hath been watchful for my glory. I thank her more for this, than for all the favours she hath done me, because I esteem an act of clemency more honourable than any victory." Accordingly, after he had provided for his own security, he did all that could be thought of to make confinement easy to Demetrius. He ordered him royal entertainments within doors, a fine stable of horses, and the use of a noble park without. To give him a relish for these pleasures, hopes were cherished, and promises of liberty intermixed; and Seleucus seemed inclined to have done much more for him, had he not been over-ruled by the insinuations of his ministers.

PLUT. IN DEMET.

In Demetrius we have a striking instance of the uncertainty of human greatness, for he was once the powerful king of Macedon, of a most engaging

address, and surprising intrepidity ; had been very successful in many campaigns, till being elated with his good fortune, he began to exceed even Alexander in vanity, stiling himself King of Kings, drinking the healths of Seleucus, Cassander, Lyfimachus, and Ptolemy, as great officers of his state and household. In debauchery he sunk far below the dignity of human nature, indulging himself not only in sensual pleasures, but in a vice which ought to want a name ; he likewise deviated into gross impiety, that never-failing road to ruin, and forgetting his father's former moderation, would needs be stiled A God, and the younger brother of Minerva. After this unhappy change in his conduct, his good fortune forsook him, and at last he was involved in the miserable alternative of either putting an end to his own life, or resigning himself prisoner to Seleucus, whom he had formerly treated with contempt.

He is no less an instance of the folly and imprudence of flying to luxury and pleasure as a cure for affliction and grief : for while by them he thought to stifle his concern, the struggle between resentment, and the desire of concealing it, added to his high living, brought on him a distemper, which, after he had been a prisoner three years, carried him off, in the fifty-fourth year of his age. So hard a thing it is for those who pretend to fight for repose, to enjoy it when they acquire it either in consequence of their victories, or through the meer bounty of Providence ; and so much wiser it is to moderate our desires, than to place our hopes in their gratification.

THE council of thirty, established at Athens by Lyfander, committed the most execrable cruelties. Upon pretence of restraining the multitude within their duty, and to prevent seditions, they had caused
guards

guards to be assigned them, had armed three thousand of the citizens for that purpose, and at the same time disarmed all the rest. The whole city was in the utmost terror and dismay. Whoever opposed their injustice and violence fell a victim to their resentment. Riches were a crime, that never failed of drawing a sentence upon their owners, always followed with death, and the confiscation of estates; which the thirty tyrants divided among themselves. They put more people to death, says Xenophon, in eight months of a peace, than their enemies had done in a war of thirty years. All the citizens of any consideration in Athens, and who retained a love of liberty, quitted a place reduced to so hard and shameful a slavery, and sought elsewhere an asylum and retreat, where they might live in safety. At the head of these was Thrasybulus, a person of extraordinary merit, and who beheld, with the most lively affliction, the miseries of his country.

The Lacedemonians had the inhumanity to endeavour to deprive those unhappy fugitives of this last resource. They published an edict to prohibit the cities of Greece from giving them refuge, decreed that they should be delivered up to the thirty tyrants, and condemned all such as should contravene the execution of this edict, to pay a fine of five talents. Only two cities rejected with disdain so unjust an ordinance, Megara and Thebes; the latter of which made a decree to punish all persons, whatsoever, that should see an Athenian attacked by his enemies without doing his utmost to assist him. Lyfias, an orator of Syracuse, who had been banished by the thirty, raised five hundred soldiers at his own expence, and sent them to the aid of the common country of Eloquence*. Thra-

* Quingentos milites, stipendio suo instructos, in auxilium patriæ communis eloquentiæ misit. JUSTIN. lib. v. c. 9.

Thrasylbulus lost no time. After having taken Phyta, a small fort in Attica, he marched to the Piræus, of which he made himself master. The thirty flew thither with their troops, and a battle ensued. The tyrants were overthrown. Critias, the most savage of them all, was killed on the spot : and as the army were taking to flight, Thrasylbulus cried out, " Wherefore do you fly from me as from a victor, rather than assist me as the avenger of your liberty ? We are not enemies, but fellow-citizens ; nor have we declared war against the city, but against the thirty tyrants." He continued with bidding them remember, that they had the same origin, country, laws, and religion : he exhorted them to compassionate their exiled brethren, to restore their country to them, and resume their liberty themselves. This discourse had the desired effect. The army, upon their return to Athens, expelled the thirty, and substituted ten persons to govern in their room, whose conduct proved no better than theirs : but king Pausanias, moved with compassion for the deplorable condition to which a city, once so flourishing, was reduced, had the generosity to favour the Athenians in secret, and at length obtained a peace for them. It was sealed with the blood of the tyrants, who, having taken arms to re-instate themselves in the government, were all put to the sword, and left Athens in the full possession of its liberty. All the exiles were recalled. Thrasylbulus at that time proposed the celebrated amnesty, by which the citizens engaged upon oath that all past transactions should be buried in oblivion. The government was re-established upon its antient foot, the laws restored to their pristine vigour, and magistrates elected with the usual form.

This, says Rollin, is one of the finest events in antient history, worthy the Athenian lenity and bene-

benevolence, and has served as a model to successive ages in all good governments.

Never had tyranny been more cruel and bloody than that the Athenians had lately thrown off. Every house was in mourning; every family bewailed the loss of some relation: it had been a series of public robbery and rapine, in which license and impunity had authorized all manner of crimes. The people seemed to have a right to demand the blood of all accomplices in such notorious malversations, and even the interest of the state to authorize such a claim, that by exemplary severities such enormous crimes might be prevented for the future. But Thrasylbulus rising above these sentiments from the superiority of his more extensive genius, and the views of a more discerning and profound policy, foresaw, that by giving in to the punishment of the guilty, eternal seeds of discord and enmity would remain, to weaken the republic by domestic divisions, which it was necessary to unite against the common enemy, and occasion the loss to the state of a great number of citizens, who might render it important services from the view itself of making amends for past misbehaviour.

Such a conduct, after great troubles in a state, has always seemed, with the ablest politicians, the most certain and ready means to restore the public peace and tranquility. Cicero, when Rome was divided into two factions upon the occasion of Cæsar's death, who had been killed by the conspirators, calling to mind this celebrated amnesty, proposed, after the example of the Athenians, to bury all that had passed in eternal oblivion.

Cardinal Mazarine observed to Don Lewis de Haro, prime minister of Spain, that this gentle and humane conduct in France had prevented the troubles and revolts of that kingdom from having any fatal

fatal consequences, and “ that the king had not lost a foot of land by them to that day ;” whereas, “ the inflexible severity of the Spaniards was the occasion that the subjects of that monarchy, whenever they throwed off the mask, never returned to their obedience, but by the force of arms ; which sufficiently appears,” says he, “ in the example of the Hollanders, who are in the peaceable possession of many provinces, that not an age ago were the patrimony of the king of Spain.”

Diodorus Siculus takes occasion from the thirty tyrants of Athens, whose immoderate ambition induced them to treat their country with the most excessive cruelties, to observe how unfortunate it is for persons in power to want a sense of honour, and to disregard either the present opinion, or the judgement posterity will form of their conduct ; for from the contempt of reputation the transition is too common to that of virtue itself. They may perhaps, by the awe of their power, suppress for some time the public voice, and impose a forced silence upon censure ; but the more constraint they lay upon it during their lives, the more liberal will it be after their deaths of complaints and reproaches, and the more infamy and imputation will be affixed to their memories. The power of the thirty was of a short duration ; their guilt immortal, which will be remembered with abhorrence throughout all ages, whilst their names will be recorded in history only to render them odious, and to make their crimes detestable. He applies the same reflection to the Lacedemonians, who, after having made themselves masters of Greece, by a wise and moderate conduct, fell from that glory, through the severity, haughtiness and injustice with which they treated their allies. Diodorus concludes his reflection with a maxim very true, though very little known. “ The greatness

ness and majesty of princes," says he, (and the same may be said of all persons in high authority) "can be supported only by humanity and justice, with regard to their subjects; as, on the contrary, they are ruined and destroyed by a cruel and oppressive government, which never fails to draw upon them the hatred of their people."

LEONIDAS, the Lacedemonian, having with three hundred men only disputed the pass of Thermopylæ against the whole army of Xerxes, and being killed in that engagement, Xerxes by the advice of Mardonius, one of his generals, caused his dead body to be hung upon a gallows, making thereby the intended dishonour of his enemy his own immortal shame. But some time after, Xerxes being defeated, and Mardonius slain, one of the principal citizens of Ægina came and addressed himself to Pausanias, desiring him to avenge the indignity that Mardonius and Xerxes had shewn to Leonidas, by treating Mardonius's body after the same manner. As a farther motive for doing so, he added, that by thus satisfying the manes of those that were killed at Thermopylæ, he would be sure to immortalize his own name throughout all Greece, and make his memory precious to the latest posterity. "Carry thy base councils elsewhere," replied Pausanias; "thou must have a very wrong notion of true glory to imagine, that the way for me to acquire it is to resemble the barbarians. If the esteem of the people of Ægina is not to be purchased but by such a proceeding, I shall be content with preserving that of the Lacedemonians only, amongst whom the base and ungenerous pleasure of revenge is never put in competition with that of shewing clemency and moderation to their enemies, especially after their death. As for the souls of my departed countrymen,

men, they are sufficiently avenged by the death of the many thousand Persians slain upon the spot in the last engagement." HEROD. lib. 9. c. 77, 78.

DEUCETIUS, according to Diodorus, was chief over the people who were properly called Sicilians. Having united them all into one body, he became very powerful, and formed several great enterprizes.

It was he who built the city Palica, near the temple of the gods, called Palici. This city was famous on account of some wonders which are related of it; and still more for the sacred nature of the oaths which were there taken, the violation whereof was said to be always followed by a sudden and exemplary punishment. This was a secure asylum for all persons who were oppressed by superior power; and especially for slaves who were unjustly abused, or cruelly treated by their masters. They continued in safety in this temple, till certain arbiters and mediators had made their peace; and there was not a single instance of a master's having ever forfeited the promise he had made to pardon his slaves.

This Deucetius, after having been successful on a great many occasions, and gained several victories, particularly over the Syracusians, saw his fortune change on a sudden by the loss of a battle, and was abandoned by the greatest part of his forces. In the consternation and despondency into which so general and sudden a desertion threw him, he formed such a resolution as despair only could suggest. He withdrew in the night to Syracuse, advanced as far as the great square in the city, and there falling prostrate at the foot of the altar, he abandoned his life and dominions to the mercy of the Syracusians; that is, to his professed enemies.

The

The singularity of this spectacle drew great numbers of people to it. The magistrates immediately convened the people, and debated on the affair. They first heard the orators, whose business was generally to address the people by their speeches; and these animated them prodigiously against Deucetius, as a public enemy, whom Providence seemed to throw in their way, to revenge and punish, by his death, all the injuries he had done the republic. A speech in this stile struck all the virtuous part of the assembly with horror. The most ancient and wisest of the senators represented, "That they were not to consider what punishment Deucetius deserved; but how it behoved the Syracusans to behave on that occasion: that they ought not to look upon him any longer as an enemy, but as a suppliant, a character by which his person became sacred and inviolable. There was a goddess (Nemesis) who took vengeance of crimes, especially of cruelty and impiety; and who, doubtless, would not suffer that to go unpunished: that besides the baseness and inhumanity there is in insulting the unfortunate, and in crushing those who are already under one's foot, it was worthy the grandeur and goodness natural to the Syracusans, to exert their clemency even to those who least deserved it."

All the people came into this opinion, and with one consent spared Deucetius's life. He was ordered to reside in Corinth, the metropolis of Syracuse: and the Syracusans engaged to furnish Deucetius with all things necessary for his subsisting honourably there. What reader, who compares these two different opinions, does not perceive which of them was the noblest and most generous?

DIOD. p. 67—70.

THE Athenians having made war upon the Syracusans, the army of the former, under the command of Nicias and Demosthenes, was totally defeated; and the generals obliged to surrender at discretion. The victors, having entered their capital in triumph, the next day a council was held to deliberate what was to be done with the prisoners. Diocles, one of the leaders of the greatest authority among the people, proposed, that all the Athenians who were born of free parents, and all such Sicilians as had joined with them, should be imprisoned, and be maintained on bread and water only; that the slaves, and all the Attics, should be publicly sold; and that the two Athenian generals should be first scourged with rods, and then put to death. This last article exceedingly disgusted all wise and compassionate Syracusans. Hermocrates, who was very famous for his probity and justice, attempted to make some remonstrances to the people; but they would not hear him: and the shouts which echoed from all sides prevented him from continuing his speech. At that instant, an ancient man*, venerable for his great age and gravity, who, in this war had lost two sons, the only heirs to his name and estate, made his servants carry him to the tribunal for harangues; and, the instant he appeared, a profound silence was made.

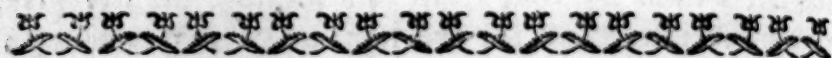
“ You here behold, says he, an unfortunate father, who has felt more than any other Syracusan the fatal effects of this war, by the death of two sons, who formed all the consolation, and were the only supports of my old age. I cannot, indeed, forbear admiring their courage and felicity in sacrificing, to their country’s welfare a life which they would one day have been deprived of, by the common course of nature; but then, I cannot but

* Nicolaus.

be sensibly affected with the cruel wound which their death hath made in my heart ; nor forbear hating and despising the Athenians, the authors of this unhappy war, as the murderers of my children. But however I cannot conceal one circumstance, which is, that I am less sensible for my private affliction, than for the honour of my country ; and I see it exposed to eternal infamy, by the barbarous advice which is now given you. The Athenians, indeed, merit the worst kind of treatment that could be inflicted on them, for so unjustly declaring war against us : but have not the gods, the just avengers of crimes, punished them, and avenged us sufficiently ! When their generals laid down their arms, and surrendered, did not they do this in the hopes of having their lives spared ? And if we put them to death, will it be possible for us to avoid the just reproach of our having violated the law of nations, and dishonoured our victory, by unheard-of cruelty ? What ! will you suffer your glory to be thus sullied in the face of the whole world ; and have it said, that a nation who first dedicated a temple to clemency, had not found any in yours ? Surely, victories and triumphs do not give immortal glory to a city ; but the exercising mercy towards a vanquished enemy, the using moderation in the greatest prosperity, and the fearing to offend the gods by a haughty and insolent pride. You doubtless have not forgot that this Nicias, whose fate you are going to pronounce, was the very man who pleaded your cause in the assembly of the Athenians ; and who employed all his credit, and the whole power of his eloquence, to dissuade his country from embarking in this war. Should you, therefore, pronounce sentence of death on this worthy general, would it be a just reward for the zeal he shewed for your interest ? With regard

gard to myself, death would be less grievous to me, than the sight of so horrid an injustice committed by my countrymen and fellow-citizens."

DIOD. l. 13. p. 149.



C O M P A S S I O N.

S E N T I M E N T S.

COMPASSION is the sense of our own misfortunes in those of another man. It is a wise foresight of the disasters that may befall us; which induces us to assist others, in order to engage them to return it on like occasions: so that the services we do the unfortunate are in reality so many anticipated kindnesses to ourselves.

Compassion proper to mankind appears;
Which nature witness'd when she lent us tears,
'To shew by pitying looks, and melting eyes,
How with a suffering friend we sympathize.
Who can all sense of other's ills escape,
Is but a brute, at best, in human shape.

E X A M P L E S.

THE Sicilians, in general, exercised a kind of tyranny over their slaves; but a citizen of Enna, a city in the center of the island, by name Damophilus, had made himself more odious than the

the rest by his cruelties to a great number of those unhappy men, who cultivated his large possessions. They were all marked with a hot iron in their foreheads, shut up every night in close prisons, and let out early in the morning to their daily labour in the fields; though, at the same time, they were scarcely allowed the necessary provisions to support themselves. On the other hand, Megollis, the wife of Damophilus, was no less cruel towards the slaves of her sex; exacting their tasks with insupportable rigour, and causing them to be unmercifully whipped for the least fault. These two tyrants had a daughter, who was very different from themselves: though she was very young, she had good-nature enough to pity the afflicted. She often alleviated their sufferings, appeased her furious mother, supplied as far as she was able the wants of the necessitous; and, in short, was the only refuge of those unhappy men. We are sorry history has not transmitted to us the name of this humane and virtuous young woman. The oppressed slaves, not being able to bear any longer the unspeakable miseries they groaned under, entered into a plot against the authors of them. On the day appointed, the slaves in the city joined their comrades in the country, to the number of four hundred, on Damophilus's estate, armed with forks, hooks, and other instruments of husbandry; and, marching directly to Enna, surprized and pillaged it. As Damophilus was gone, with his wife and daughter, to take the air in a garden near the city, Ennus, who had taken upon him the office of general, sent a party to seize him, which was done with the greatest circumstances of barbarity: however, they treated the daughter with all the humanity and respect due to her virtue; so true it is that goodness commands regard, even from the most furious. Ennus, being
now

now master of Enna, assembled the slaves he commanded in the public theatre ; and, having erected there a kind of tribunal, commanded Damophilus and his wife to be brought before him, in order to be tried. Some of the slaves were accusers, others witnesses, and the multitude judges : Ennus presided, and gave the accused leave to speak in their defence. But, while Damophilus was endeavouring to raise compassion, and some began to shew pity for him, Hermias and Quexis, two of the slaves whom he had treated with great cruelty, came up to him, and with repeated blows dispatched him. His wife Megallis was sentenced to be delivered up to the slaves of her own sex, whom she had treated without mercy. These furies set no bounds to their cruelty ; inflicted on their mistress every torment that revenge could invent ; and, at length, after having satiated their rage, threw her down a precipice, which put an end to her unhappy life. As for the daughter, she was treated with the utmost respect ; conducted with the unanimous consent of all to Catena, and there delivered untouched into the hands of her relations.

LIV. Epit. l. 56. DIOD. SIC. in excerpt.

VE SPASIAN, the Roman emperor, was so far from seeking the destruction of any man, that he could not behold, without many sighs and tears, even the greatest criminals led to execution.

SUETON.

IT was a custom with Alexander the Great to oblige the captive women whom he carried along with him, to sing songs after the manner of their country. He happened among these women to perceive one who appeared in deeper affliction than the rest ; and who by a modest, and at the same time

a noble confusion, discovered a greater reluctance than the others to appear in public. She was a perfect beauty; which was very much heightened by her bashfulness, whilst she threw her eyes on the ground, and did all she could to conceal her face. The king soon imagined, by her air and mien, that she was not of vulgar birth; and enquiring himself into it, the lady answered, that she was granddaughter to Octius, who not long before had swayed the Persian sceptre, and daughter of his son; that she had married Hystaspes, who was related to Darius, and general of a great army. Alexander being touched with compassion, when he heard the unhappy fate of a princess of the blood royal, and the sad condition to which she was reduced, not only gave her her liberty, but returned all her possessions; and caused her husband to be sought for, in order that she might be restored to him.

Q. CURT. l. vi. c. 6.

THIS prince was naturally of so tender and humane a disposition, as made him sensible of the affliction of persons in the lowest rank. A poor Macedonian soldier was one day leading before him a mule, laden with gold for the king's use; the beast being so tired that he was not able either to go or sustain the load, the mule-driver took it up and carried it, but with great difficulty, a considerable way. Alexander seeing him just sinking under the burden, and going to throw it on the ground, in order to ease himself from it, cried out, "Friend, do not be weary yet; try and carry it quite through to thy tent, for it is all thy own."

AS Alexander drew near the city of Persepolis, he perceived a large body of men, who exhibited a memorable example of the greatest misery. These

were about four thousand Greeks, very far advanced in years ; who, having been made prisoners of war, had suffered all the torments which the Persian tyranny could inflict. The hands of some had been cut off, the feet of others, and others again had lost their noses and ears ; after which, having impressed by fire barbarous characters on their faces, they had the inhumanity to keep them as so many laughing-stocks, with which they sported perpetually. They appeared like so many shadows, rather than men ; speech being almost the only thing by which they were known to be such. Alexander could not refrain from tears at this sight ; and, as they unanimously besought him to commiserate their condition, he bid them, with the utmost tenderness, not to despond ; and assured them, that they should again see their wives and native country. This proposal, which one might suppose should naturally have filled them with joy, seemed to heighten then their misery ; and, with tears in their eyes, “ How will it be possible,” said some of them, “ for us to appear publicly before all Greece, in the dreadful condition to which we are reduced : a condition still more shameful than dissatisfactory ? The best way to bear misery is to conceal it ; and no country is so sweet to the wretched as solitude, and an oblivion of their past calamities.” They therefore besought the king to permit them to continue in a country where they had spent so many years ; and to end their days among those who were already accustomed to their misfortunes. Alexander granted their request ; and presented each of them three thousand drachmas, five men’s suits of cloaths, the same number of women’s, two couple of oxen to plough their lands, and corn to sow them : he commanded the governor of the province not to suffer them to be molested in any manner ; and ordered, that they should

should be free from taxes and tributes of every kind. Such behaviour as this was truly royal. Thrice happy those princes who are affected with the pleasure which arises from the doing of good actions, and who melt with pity for the unfortunate ! Q. CURT.

DURING the regency of Blanche of Castille, queen of France, and widow of Lewis VIII. the oppression of the nation, under the yoke of the ecclesiastics, was intolerable ; and the queen was determined to redress the grievance, at least in some measure. The Chapter of Paris had committed to prison all the inhabitants of Cathenai, and several other places, for having taken more liberty than became vassals ; for such was the condition of the common people, especially those who lived in the country. Their lands were seized, and sold as a dependency belonging to the Chapter. A considerable number of those unhappy people languished, therefore, in the prisons belonging to the ecclesiastics ; in which they wanted even the necessaries of life, and were in danger of dying of hunger and misery. The queen, touched with compassion at the complaints which she received, sent to demand, and that out of regard to her, that they should be set at liberty ; declaring that she would enquire into the affair, and do justice fully. The Chapter returned for answer, " That no person had any authority over their subjects ; and that they had a right to starve them to death, if they thought fit, and sent again to seize the women and children whom they spared before." Not satisfied with this, and provoked at the queen's interposition in their favour, they treated them with such cruelty, that numbers of them died. The queen, shocked at their insolence and inhumanity, went in person, with a strong guard, to the prisons of the Chapter, and ordered the gates to be broke

open. The miserable inhabitants, men, women, and children, flocked around her, threw themselves at her feet, and, with floods of tears, blessed her for their deliverance from hunger, cold, and nakedness; at the same time, imploring her further protection, without which what she had already done would only enhance their misery, should they fall into the hands of their cruel masters. Sensible of this, she ordered the revenues of the Chapter to be seized, till they had paid a due submission to the authority entrusted with her; and agreed to set their vassals free, on the payment of a certain sum annually.

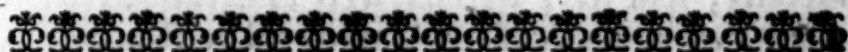
HIST. FRANCE.

VOLTAIRE, in his history of the Czar Peter, gives us the following anecdote of the Czarina*: “The lenity of this princess,” says he, “has been carried to a degree unparalleled in the history of any

* As there was something very extraordinary in the advancement of this princess, the reader will not, I hope, be displeased with my relating the steps by which she ascended the throne. She was born in a village called Nungen, on the banks of the lake Worthsey, in Livonia; and losing her parents, who were of low condition, she became destitute of support. The parish-clerk, who kept a school, took her into his house, ’till Dr. Gluck, minister of Marienburg, happening to come to that village, eased the clerk of his burden, by taking her into his family. The doctor, pleased with her behaviour, treated her almost in the same manner as if she had been his own daughter; and not only had her taught spinning and sewing, but instructed her himself in literature above the knowledge of her sex. At length, a Livonian serjeant, in the Swedish army, fell passionately in love with her; and she agreed, with consent of the doctor, to marry him. The next day, the Russians made themselves masters of Marienburg; and the general casting his eyes accidentally on Catherine, and observing something very striking in her air and manner, took her under his protection, and afterwards into his service. Some time after, she was advanced to be housekeeper to Prince Menzikoff, who was the general’s patron: here the Czar seeing her, she made such an impression on him, that he married her in the year 1711. What became of her former husband, the serjeant, is not known. MEM. OF ILLUSTR. LADIES, vol. i. p. 124.

nation.

nation. She had promised, that during her reign no body should be put to death ; and she has kept her word. She is the first sovereign that ever shewed this regard to the human species. Malefactors are now condemned to serve in the mines, and other public works ; a regulation not less prudent than humane, since it renders their punishment of some advantage to the state. In other countries, they only know how to put a malefactor to death with the apparatus of an executioner ; but are not able to prevent the execution of crimes. The terror of death does not, perhaps, make such impression on evil-doers, who are generally given to idleness, as the fear of chastisement and hard labour, renewed every day."



C O N S C I E N C E.

S E N T I M E N T S.

MOST men are afraid of a bad name ; but few fear their consciences.

The severest punishment of an injury is the conscience of having done it ; and no man suffers more than he that is turned over to the pain of repentance.

It costs us more to be miserable, than would make us perfectly happy : how cheap and easy is the service of virtue ; and how dear do we pay for our vices !

If a man cannot find ease within himself, it is to little purpose to seek it any where else.

No man ever offended his own conscience, but first or last it was revenged upon him.

Even you yourself, to your own breast, shall tell your crimes ; and your own *conscience* be your *hell*.

EXAMPLES.

THE Caliph Montaser having caused his father to be put to death, some time after, looking over the rich furniture in the palace, and causing several pieces of tapestry to be opened before him, that he might examine them the more exactly ; among the rest, he met with one which had in it the figure of a very beautiful young man, mounted on a Persian horse, with a diadem on his head, and a circle of Persian characters round himself and his horse. The caliph, charmed with the beauty of the tapestry, sent for a Persian who understood the ancient Persic, and desired him to explain that inscription. The man read it, changed colour, and, after some hesitation, told the caliph, it was a Persic song, that had nothing in it worth hearing. That prince, however, would not be put off : he readily perceived there was something in it extraordinary ; and therefore he commanded the interpreter to give him the true sense thereof immediately, as he valued his own safety. The man then told him, that the inscription ran thus : *I am Siroes, the son of Chosroes, who slew my father to gain his crown, which I kept but six months.* This affected the caliph Montaser so much, that he died in two or three days, when he had reigned about the same space of time. This story is perfectly well attested.

UNIV. HIST. vol. xi. p. 197.

A JEWELLER, a man of a good character, and considerable wealth, having occasion in the way of his business to travel at some distance from the place

place of his abode, took along with him a servant, in order to take care of his portmanteau. He had along with him some of his best jewels, and a large sum of money, to which his servant was likewise privy. The master having occasion to dismount on the road, the servant watched his opportunity, took a pistol from his master's saddle, and shot him dead on the spot. Then rifling him of his jewels and money, and hanging a large stone to his neck, he threw him into the nearest canal. With this booty he made off to a distant part of the country, where he had reason to believe that neither he nor his master were known. There he began to trade in a very low way at first, that his obscurity might screen him from observation, and, in the course of a good many years, seemed to rise by the natural progress of business, into wealth and consideration; so that his good fortune appeared at once the effect and reward of industry and virtue. Of these he counterfeited the appearance so well, that he grew into great credit, married into a good family; and by laying out his sudden stores discreetly, as he saw occasion, and joining to all an universal affability, he was admitted to a share of the government of the town, and rose from one post to another, till at length he was chosen chief magistrate. In this office he maintained a fair character, and continued to fill it with no small applause, both as governor and a judge; till one day as he sat on the bench with some of his brethren, a criminal was brought before him, who was accused of murdering his master. The evidence came out full, the jury brought in their verdict that the prisoner was guilty, and the whole assembly waited the sentence of the president of the court (which he happened to be that day) with great suspense. Mean while he appeared to be in unusual disorder and agitation of mind, his colour

changed often; at length he arose from his seat, and coming down from the bench, placed himself just by the unfortunate man at the bar, to the no small astonishment of all present. "You see before you," said he, addressing himself to those who had sat on the bench with him, "a striking instance of the just awards of heaven, which this day, after thirty years concealment, presents to you a greater criminal than the man just now found guilty." Then he made an ample confession of his guilt, and of all its aggravations. "Nor can I feel," continued he, "any relief from the agonies of an awakened conscience, but by requiring that justice be forthwith done against me in the most public and solemn manner."

We may easily suppose the amazement of all the assembly, and especially of his fellow judges. However, they proceeded, upon his confession, to pass sentence upon him, and he died with all the symptoms of a penitent mind.

Mr. D. Fordyce, in his *Dialogues on Education*, vol. ii. p. 401, says the above is a true story, and happened in a neighbouring state not many years ago.

HEROD having put to death his wife Mariamne, from an ill-grounded suspicion of incontinence, soon after grew melancholy and dejected, retiring from the public administration of affairs into a solitary forest, and there abandoning himself to all the black considerations, which naturally arise from a passion made up of love, remorse, pity, and despair. He used to rave for his Mariamne, and to call upon her in his distracted fits; and in all probability would soon have followed her, had not his thoughts been called off from so sad an object by public storms which at that time very nearly threatened him.

JOSEPHUS.

IN the same dreadful situation of mind was Alexander the Great after the murder of his friend Clitus ; and Nero, the Roman emperor, after that of his mother.

TIMOLEON was descended from one of the best families of Corinth ; loved his country passionately ; and discovered upon all occasions a singular humanity of temper, except against tyrants and bad men. He was an excellent captain, and as in his youth he had all the maturity of age, in age he had all the fire and courage of the most ardent youth. He had an elder brother called Timophanes, whom he tenderly loved, as he had demonstrated in a battle, in which he covered him with his body, and saved his life at the great danger of his own ; but his country was still dearer to him. That brother having made himself tyrant * of it, so black a crime gave him the sharpest affliction. He made use of all possible means to bring him back to his duty : kindness, friendship, affection, remonstrances, and even menaces. But finding all his endeavours ineffectual, and that nothing could prevail upon an heart abandoned to ambition, he caused his brother to be assassinated in his presence by two of his friends and intimates ; and thought that, upon such an occasion, the laws of nature ought to give place to those of a country. This action was admired and applauded by the principal citizens of Corinth, and by most of the philosophers, who looked upon it as the most noble effort of human virtue ; and Plutarch seems to pass the same judgment upon it. All the world were not of that opinion ; and some people reproached him as an abominable parricide, who could not fail of drawing down the vengeance of

* This word (tyrant) originally signified no more than king ; and was antiently the title of lawful princes.

the gods upon him. His mother especially, in the excess of her grief, uttered the most dreadful imprecations against him ; and when he came to console her, not being able to bear the sight of her son's murderer, she thrust him away with indignation, and shut her doors upon him. He was then struck with all the horrors of the most guilty, and giving himself up to the cruellest remorse, considered Timophanes no longer as a tyrant, but as a brother, and resolved to put an end to his life, by abstaining from all nourishment. It was with great difficulty his friends dissuaded him from that fatal resolution. Overcome by their prayers and instances, he was at length prevailed on to live. But he resolved to pass the rest of his days in solitude. From that moment he renounced all public affairs ; and for several years never came to the city, but wandered about in the most solitary and desert places, abandoned to excess of grief and melancholly. So true it is, that neither the praises of flatterers, nor the false reasonings of politicians, can suppress the cries of conscience, which is at once the witness, judge, and executioner of those who presume to violate the most sacred rites and ties of nature. He passed twenty years in this condition. PLUT. IN TIMOL.

HYRCANUS, high-priest and prince of the Jews, left five sons at his death ; the first was Aristobulus, who succeeded his father in the high-priesthood and temporal sovereignty. His mother, in virtue of her husband's will, pretended to the government ; but Aristobulus was the strongest, and put her in prison, where he caused her to be starved to death. For his brothers, as he loved Antigonus, the eldest of them, he gave him at first a share in the government : the other three he confined in prison during his

his life. When Aristobulus had fully possessed himself of the authority his father had enjoyed, he entered into a war with the Iturians ; but a distemper obliging him to return to Jerusalem, he left the command of the army to his brother Antigonius to make an end of the war he had begun.

The queen, and her cabal, who envied Antigonius the king's favour, took the advantage of this illness to alienate the king against him by false reports and vile calumnies. Their plot succeeded, and Aristobulus gave orders for his brother to be put to death.

It was not long before the prince discovered all that had passed, was violently affected with it, and inconsolable for his death. Tormented with remorse of conscience for this murder, and that of his mother, he led a miserable life, and expired at last in the highest grief and despair.

JOSEPH.
ANTIQ. xiii. 19. ID. DE BEL. JUD. i. 3.



C O U R A G E.

S E N T I M E N T S.

IT is not the daring to kick a waiter at a tavern ; it is not the strutting with a cockade, dressed in scarlet ; it is not the uttering horrid oaths and imprecations at every word that constitutes an officer : these may be current in taverns and brothels ; but they are no characteristics of true courage. That man only is truly brave who fears nothing so much as doing a shameful action ; and that dares resolutely and undauntedly go where his duty, how dangerous soever it is, may call him.

A man cannot answer for his courage who has never been in danger.

Perfect courage consists in doing without witnesses all we should be capable of doing before the whole world.

Courage is always just and humane.

Courage without conduct is like fancy without judgment; all sail and no ballast.

To die or conquer proves a hero's heart.

Presence of mind, and courage in distress,
Are more than armies to procure success.
True courage dwells not in a troubl'd flood
Of mounting spirits, and fermenting blood,
Lodg'd in the soul, with virtue over-rul'd,
Inflam'd by reason, and by reason cool'd:
In hours of peace content to be unknown.—

E X A M P L E S.

PORSENA, the most potent king then in Italy, having undertaken to restore the Tarquins to the throne of Rome, from which they had been banished for their cruelty and oppression, sent proposals to the senate for that purpose; but finding they were rejected with scorn, he advanced towards Rome in a confident persuasion that he should easily reduce it. When he came to the bridge, and saw the Romans drawn up in order of battle before the river, he was surprized at their resolution, and not doubting but he should over-power them with numbers, prepared to fight. The two armies being engaged, fought with great bravery, and long contended for victory. After a great slaughter on both sides, the Romans began to give way, and were quickly put to flight. All fled into the city over the bridge, which at the same time would have afforded

forded a passage to the enemy, if Rome had not found, in the heroic courage of one of her citizens, a bulwark as strong as the highest walls. Publius Horatius was the man, surnamed Cocles, because he had but one eye, having lost the other in a battle. He was the strongest and most undaunted of all the Romans. He used every method to stop the flying army; but perceiving that neither intreaties or exhortations could overcome their fear, he resolved, however badly supported he might be, to defend the entrance of the bridge till it was demolished behind. On the success of this depended the preservation of the city. Only two Romans followed his example, and partook of his danger; nay, when he saw but a few planks of the bridge remaining, he obliged them to retire, and to save themselves. Standing alone against a whole army, but preserving his intrepidity, he even dared to insult his numerous enemies; and cast terrible looks upon the principal Hetrurians, one while challenged them to a single combat, and then bitterly reproached them all. "Vile slaves that you are," said he, "not satisfied with being unmindful of your own, ye are come to deprive others of their liberty who have had the courage to assume it." Covered with his buckler, he sustained a shower of darts; and at last, when they were all preparing to rush upon him, the bridge was entirely demolished, and Cocles, throwing himself, with his arms into the Tyber, safely swam over, having performed an action, says Livy, that will command the admiration more than the faith of posterity. He was received as in triumph by the Romans. The people erected him a brazen statue in armour in the most conspicuous part of the Forum*. As much land was given him

* The place where the assemblies are held; called also for that reason Comitium.

as he could surround with a plough in a day *. All the inhabitants, both men and women, contributed to his reward; and in the midst of a dreadful scarcity, almost every person in the city, depriving themselves of a part of their subsistence, made him a present of provisions. LIV. lib. ii. c. 11.

WHILE the Romans were at war with the Gauls, (A. R. 394.) the latter advanced as far as the banks of the river Anio, within three miles of Rome. The Romans marched against them: the two armies continued some time in sight of each other, without coming to action, separated only by the bridge over the river. A Gaul, of a gigantic stature, advanced upon the bridge, and cried out with a loud voice, "Let the bravest man in the Roman army enter the lists with me; the success of our combat shall determine which is the more valiant nation." His extraordinary size and fierce looks struck the Romans with such terror, that for a long time not one in the whole army appeared to accept his challenge. At length young Manlius, who had so remarkably signalized his piety for his father, touched with a just sense of the affront offered to the Roman name, quitted his post, and flying to the dictator, asked leave to encounter the enemy: "Though I were sure of victory," says he, "I would not fight this proud Gaul without your order; but if you will give me leave, I will make this huge boaster know, that I am of the blood of that Manlius, whose valour proved so fatal to the Gauls on the capitol." The dictator, who had been very uneasy that no Roman had accepted the challenge before, readily complied with the request of the brave youth. "Go, Manlius," said he, "and humble the pride of this insulting enemy; revenge the cause of

* See the article Affection Filial.

the city where you first drew your breath, as successfully as you relieved him to whom you owe it *." Upon this the young Roman, having changed the round buckler, which he wore as a Roman knight, for a square one, and armed himself with a short sword, fit both for cutting and stabbing, advanced against the Gaul, who was strutting about in his armour, and making an ostentatious shew of his strength. Both Romans and Gauls retired to their respective posts, leaving the bridge free for the two champions. The Gaul, says Livy, began the combat, by discharging a great blow with his long sword at Manlius, which made much noise, but did no execution. Hereupon the young Roman dexterously slipping under his enemy's shield, stabbed him in two places; so that he soon fell and covered, to use Livy's expressions, a vast piece of ground with his enormous body. The conqueror cut off his head, and without troubling himself about the rest of the spoils, only seized a golden collar, which he tore from his neck, and bloody as it was, put it upon his own, in token of his victory: and hence he got the surname of Torquatus, which he transmitted to his posterity. The event of this combat so discouraged the Gauls, that they abandoned their camp in the night, and retired into Campania.

LIVY, lib. ii. c. 11.

JUST before the battle at Cunaxa, between Cyrus and his brother Artaxerxes, Clearchus advised Cyrus not to charge in person, but to cover himself in the rear of the Grecian battalions. "What is it you say," replied Cyrus, "at the time that I am endeavouring to make myself king, would you have me shew myself unworthy of being so?" That wise and generous answer proves that

* Agri quantum uno die circumaravit datum.

he knew the duty of a general, especially on a day of battle. Had he withdrawn when his presence was most necessary, it would have argued his want of courage, and intimidated others. It is necessary, always preserving the due distinction between the leader and the troops, that their danger should be common, and no one exempt from it, lest the latter should be alarmed by a different conduct. Courage in any army depends upon example, upon the desire of being distinguished, the fear of dishonour, the incapacity of doing otherwise than the rest, and the equality of danger. The retiring of Cyrus had either ruined, or greatly weakened, all these present motives, by discouraging as well the officers as soldiers of his army. He thought, that being their general, it was incumbent upon him to discharge all the functions of that office, and to shew himself worthy to be the leader and soul of such a number of valiant men, ready to shed their blood for his service.

XENOPH. IN EXPED.

CYR. lib. i.

JOHN III. duke of Brittany, dying without issue, left his dominions to his niece Jane, married to Charles de Blois, nephew to the king of France; but John de Mountfort, brother to the late duke, though by a second marriage, claimed the duchy, and was received as successor by the people of Nantes. The greatest part of the nobility thinking him best supported, swore fealty to Charles de Blois. This dispute occasioned a civil war; in the course of which John was taken prisoner, and sent to Paris. This misfortune would have entirely ruined his party, had not his interest been supported by the extraordinary abilities of his wife Jane of Flanders, a lady who seems to have possessed in her own person all the excellent qualities of both sexes. Bold, daring,

daring, and intrepid, she fought like a warrior in the field: shrewd, sensible, and sagacious, she spoke like a politician in the council; and endowed with the most amiable manners, and winning address, she was able to move the minds of her subjects by the force of her eloquence, and mould them exactly according to her pleasure. She happened to be at Rennes when she received the news of her husband's captivity; but that disaster, instead of depressing her spirits, served only to rouse her native courage and fortitude. She forthwith assembled the citizens; and, holding in her arms her infant son, recommended him to their care and protection in the most pathetic terms, as the male heir of their antient dukes, who had always governed them with lenity and indulgence, and to whom they had ever professed the most zealous attachment. She declared herself willing to run all hazards with them in so just a cause; pointed out the resources that still remained in the alliance of England; earnestly beseeching them to make one vigorous effort against an usurper, who being forced upon them by the intrigues of France, would, as a mark of his gratitude, sacrifice the liberties of Brittany to his protector. The people moved by the affecting appearance, and animated by the noble conduct of the princess, vowed to live and die with her in defending the rights of her family; and their example was followed by almost all the Bretons. The countess went from place to place, encouraging the garrisons of the several fortresses, and providing them with every thing necessary for their subsistence: after which she shut herself up with her son in Hennebon, where she resolved to wait for the succours which the king of England (Edward III.) had promised to send to her assistance. Charles de Blois, accompanied by the dukes of Burgundy and Bourbon, and many other

other noblemen, took the field with a numerous army, and having reduced Rennes, laid siege to Hennebon, which was defended by the countess in person. This heroine repulsed the assailants in all their attacks with the most undaunted courage; and observing one day that their whole army had left the camp to join in a general storm, she rushed forth at a postern-gate, with three hundred horse, set fire to their tents and baggage, killed their sutlers and servants, and raised such a terror and consternation through all their quarters, that the enemy gave over their assault, and getting betwixt her and the walls, endeavoured to cut off her retreat to the city. Thus intercepted, she put the spurs to her horse, and, without halting, galloped directly to Brest, which lay at the distance of two and twenty miles from the scene of action. There being supplied with a body of five hundred horse, she immediately returned, and, fighting her way through one part of the French camp, was received into Hennebon, amidst the acclamations of the people. Soon after this the English succours appeared, and obliged the enemy to raise the siege. RAPIN. RIDER'S HIST. ENG. vol. xiv. p. 6—17.

XERXES, having ascended the throne of Persia, employed the first year of his reign in carrying on the preparations begun by his father for the reduction of Ægypt. Puffed up with his success against the Ægyptians, he determined to make war upon the Grecians. Ambition was the only motive to this undertaking. This is the predominant passion of those men whom we usually call Conquerors, and whom, according to the language of the Holy Scriptures, we ought to call, with greater propriety, Robbers of Nations. “If you consider and examine the whole succession of Persian kings, says

says Seneca, will you find any one of them that ever stopped his career of his own accord ; that was ever satisfied with his past conquests, or that was not forming some new project or enterprize, when death surprized him ? Nor ought we to be astonished at such a disposition, adds the same author : for ambition is a gulf, and a bottomless abyfs, wherein every thing is lost that is thrown in, and where, though you were to heap province upon province, and kingdom upon kingdom, you would never be able to fill up the mighty void."

The war being resolved upon, Xerxes, that he might omit nothing which might contribute to the success of his undertaking, entered into a confederacy with the Carthaginians. The Carthaginians made Amilcar their general, who did not content himself with raising as many troops as he could in Africa, but engaged a great number of soldiers out of Spain, Gaul, and Italy in his service ; so that he collected an army of three hundred thousand men, and a proportionate number of ships, in order to execute the projects and stipulations of the league. Xerxes in the mean time was not idle ; so far from it, that one would imagine he had assembled all the men in his kingdom, that were fit to bear arms ; for when he arrived at Thermopylæ, his land and sea forces together made up the number of two millions, six hundred and forty-one thousand, six hundred and ten men, without including servants, eunuchs, women, sutlers, and other people of that sort, which usually follow an army ; and which, according to Herodotus, Plutarch, and Isocrates, was equal to that of the forces *. This prodigious armament

* Diodorus Siculus, Pliny, Ælian, and others fall very short of this calculation ; but Herodotus repeats the inscription engraved upon the monument of those Grecians who were killed at Thermopylæ, which

mament struck such a panic into almost all the cities and nations of Greece, and their allies, that they submitted to the Persian heralds; but that the Lacedemonians and Athenians were the only people that had courage enough to venture their lives in defence of their liberty. In this situation of affairs, the only thing to be discussed was to know in what place they should resolve to meet the Persians, in order to dispute their entrance into Greece. One cannot see, without the utmost astonishment, with what an handful of troops the Grecians determined to oppose the innumerable army of Xerxes. All their forces joined together, says Pausanias, amounted only to eleven thousand two hundred men.

Thermopylæ is a strait or narrow pass of mount Oëta, between Thessaly and Phocis, but twenty-five feet broad, which therefore might be defended by a small number of forces; and which was the only way through which the Persian land-army could enter Achaia, and advance to besiege Athens. This was the place where the Grecian army thought fit to wait for the enemy: the person who commanded it was Leonidas, one of the two kings of Sparta.

Xerxes continued his march through Thrace, Macedonia, and Thessaly; every thing giving way before him, till he came to the streight of Thermopylæ. Here he was strangely surprised to find that Leonidas, with only four thousand men, attempted to dispute his passage. He had always flattered himself that, on the first hearing of his arrival, the Grecians would betake themselves to flight; nor could he be persuaded to believe, what had been told him at the beginning of his project, that, at the

which says they fought with three millions of men. HEROD. lib. vii. c. 56—99—and 184—787. DIOD. lib. ii. p. 3. PLIN. lib. xxxiii. c. 10. ÆLIAN, lib. xiii. c. 3.

first

first pass he came to, he would find his whole army stopped by an handful of men. He sent out a spy before him, to take a view of the enemy. The spy brought him word, that he found the Lacedemonians out of their entrenchments ; and that they were diverting themselves with military exercises, and combing their hair. This was the Spartans manner of preparing themselves for battle. Xerxes, still entertaining some hopes of their flight, waited four days on purpose to give them time to retreat. In this interval of time, he used his utmost endeavours to gain Leonidas, by making him magnificent promises ; and assuring him, that he would make him master of all Greece, if he would come over to his party. Leonidas rejected his proposal with scorn and indignation. Xerxes having afterwards wrote to him to deliver up his arms, Leonidas, in a stile and spirit truly laconical, answered him in these words, *Come, and take them.* Nothing now remained, but to prepare themselves to engage the Lacedemonians.

Xerxes first commanded his Median forces to march against them. These Medes were not able to stand the charge of the Grecians ; and, being shamefully put to flight, they shewed, says Herodatus, that Xerxes had a great many men, and but few foldiers. The next that were sent to face the Spartans were those Persians called the immortal band, which consisted of ten thousand men, and were the best troops of the whole army ; but these had no better success than the former. Xerxes, out of all hopes of being able to force his way through troops so determined to conquer or die, was extremely perplexed, and could not tell what resolution to take ; when an inhabitant of the country came to him, and discovered a secret path to the top of an eminence, which overlooked and commanded the Spartan army. He quickly dispatched a detachment thither ;

thither; which, marching all night, arrived there at the break of day, and possessed themselves of that advantageous post. The Greeks were soon apprised of this misfortune. They now saw it was impossible to repulse the enemy; or escape with life, if they engaged them. Leonidas (knowing they deserved a better fate) sent away all his allies; but, for the honour of his country, determined to stay himself, with only three hundred Lacedemonians, all resolved to die with their leader. Looking now upon Thermopylæ as their burying-place, the king desired his men to take some refreshment; and telling them, at the same time, that they should sup together with Pluto, they set up a shout of joy, as if they had been invited to a banquet, and, full of ardour, advanced with their king to battle. The shock was exceeding violent and bloody. Leonidas himself was the first that fell. Their endeavours to defend the dead body were incredible. At length, not vanquished, but oppressed by numbers, they all fell; except one man, who escaped to Sparta, where he was treated as a coward, and traitor to his country, and nobody would keep company, or converse with him: but, soon after, he made a glorious amends for his fault at the battle of Platœa.

Thus ended this celebrated contest of Thermopylæ: where, though the Persians had the honour of killing three hundred Spartans on the spot; yet, this was not obtained till they had lost above twenty thousand of their best troops, who were all slain on the spot, and among which were two of the king's own brothers.

This action of Leonidas, and his three hundred men, may possibly be looked upon as the effect of rashness and despair; and not of a wise and noble conduct. But Diodorus Siculus has taken care to inform us otherwise: for Leonidas, says he, know-
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ing that Xerxes marched at the head of all the forces of the East, in order to overwhelm and crush a little country by dint of his numbers, rightly conceived, by the superiority of his genius and understanding, that if they pretended to make the success of that war consist in opposing force to force, and numbers to numbers, all the Grecian nations together would never be equal to the Persians, or able to dispute the victory with them: that it was therefore necessary to point out to Greece another means of safety and preservation, whilst she was under these alarms; and that they ought to shew the whole universe, who had all their eyes upon them, what glorious things may be done, when greatness of mind is opposed to force of body; true courage and bravery, against blind impetuosity; the love of liberty, against tyrannical oppression; and a few disciplined veteran troops, against a confused multitude, though ever so numerous. These brave Lacedemonians thought it became them, who were the choicest soldiers of the chief people of Greece, to devote themselves to certain death, in order to make the Persians sensible how difficult it is to reduce free men to slavery; and to teach the rest of Greece, by their example, either to vanquish or perish. The event shewed the justice of their sentiments. That illustrious example of courage astonished the Persians, and gave new spirit and vigour to the Greeks. The lives, then, of this heroic leader, and his brave troop, were not thrown away, but usefully employed; and their death was attended with a double effect, more great and lasting than they themselves imagined. On the one hand, it was in a manner the seed of their ensuing victories; which made the Persians for ever afterwards lay aside all thoughts of attacking Greece. On the other hand, such a signal and exemplary instance of
intre-

intrepidity, made a sudden and indelible impression upon all the rest of the Grecians ; and left a persuasion, deeply rooted in their hearts, that they were able to subdue the Persians, and subvert that vast empire. Cimon was the man who made the first attempt of that kind with success. Agesilaus afterwards pushed the design so far, that he made the great monarch tremble in his palace at Susa. And Alexander, at last, accomplished it with incredible facility. ROLLIN'S AN. HIST. vol. iii. 202—236.

I DO not recollect any example of courage and intrepidity, all things considered, more similar to that which I have just now related, than in the resolute conduct of lord Clive at the siege of Arcot, in the East-Indies. To place this example in its most proper light, it may not be amiss to acquaint my young readers, that the Great Mogul is the arbitrary sovereign of the East-Indies : but besides him there are many Indian princes, who are permitted to enjoy their respective sovereignties, without molestation ; on condition that they pay the stipulated tribute, and do not infringe any of the articles of the treaties by which they or their ancestors acknowledged the sovereignty of the Great Mogul. These Indian princes are called *Rajas*, *i. e.* Kings. More than one half of the empire of Indostan (properly called India) is at this day subject to these rajas, of which some are princes of very small territories ; and others, as also the kings of Myfore and Tanjore, possess dominions larger than those of the kings of Prussia and Portugal. A very large army, ready to move at the first warning, was found necessary to over-awe and be a check on the rajas : the same force divided, under several distinct commanders, would have been ineffectual. Hence, it was necessary to give a large tract

tract of country to the government of a single officer; or to relinquish the design of extending the dominion. Another branch of the duty of this officer is to collect the annual revenues of the crown, and pay them to the Saubahdah, or Mogul's viceroy, who remits them to the treasury of the empire; and to attend him in all his military expeditions within his viceroyalty. These officers are now well known in Europe by the title of *nabab*, which signifies deputy; though originally they were no more than commanders of a body of forces, were frequently called to court, kept there, or translated to another government, whenever the ministry thought these changes necessary. But the divisions of the royal family gave the nabobs of provinces, distant from the capital, opportunities of acquiring a stability in their governments little less than absolute; and, what is more extraordinary in the officers of a despotic state, both the viceroy and nabobs have named their successors against the will of the throne, who have often succeeded with as little opposition as if they had been the heirs-apparent to an hereditary dominion. The nabobship, being now attended with so much power, honour, and profit, the right of succession is become an affair of importance, and given rise to disputes and wars as cruel and bloody as any recorded in history. The English and French, who have settlements in this part of the world, have thought proper to interest themselves very warmly in these disputes. In one of which, between Chundaseb and Mahomed-ally, the French took the part of the former, and the English of the latter. The object of this dispute was of the greatest importance: and, in the course of the war, captain (now lord) Clive, who had many times before distinguished himself in a very extraordinary manner, proposed to attack the possessions of Chunda-saheb in the

territory of Arcot, and offered to lead the expedition himself. His whole force, when completed, consisted of no more than three hundred seapoys, and two hundred Europeans, with eight officers; six of whom had never before been in action, and four of these six were young men in the mercantile service of the company, who, inflamed by his example, took up the sword to follow him. This handful of men, with only three pieces for their artillery, marched from Madras on the 26th of August 1751. On the 31st, he halted within ten miles of Arcot; where the enemies spies reported, that they had discovered the English marching, with unconcern, through a violent storm of thunder, lightning, and rain; and this circumstance, from their notion of omens, gave the garrison so high an opinion of the approaching enemy, that they instantly abandoned the fort; and, a few hours after, the English entered the city, and marching through an hundred thousand spectators, took possession of the fort, which was inhabited by between three and four thousand persons*. This acquisition soon produced the effect which had been expected from it: Chundahab laid close siege to the place. At the beginning of the siege, captain Clive was deprived of the service of four of the eight officers who set out on the expedition; and the troops fit for duty were diminished to an hundred and twenty Europeans, and two hundred seapoys. These were besieged by an hundred and fifty French, two thousand seapoys, three thousand cavalry, and five thousand peans. The English sustained the attack with invincible re-

* The merchants had, for security, deposited in the fort effects to the value of 50,000 l. but these were punctually restored to the owners; and this judicious generosity conciliated many of the principal inhabitants to the English interests. HIST. MILIT. TRANSACTIONS. p. 188.

folution. On the 30th of October, Raja-saheb, who conducted the operations of the siege for his father Chunda-saheb, sent a flag of truce, with proposals for the surrender of the fort. He offered honourable terms to the garrison, and a large sum of money to captain Clive; adding, that if his terms were not accepted, he would storm the fort immediately, and put every man to the sword. Captain Clive, in his answer, reflecting on the badness of Chunda-saheb's cause, treated the offers of money with contempt; and said, that he had too good an opinion of Raja-saheb's prudence, than to believe that he would attempt a storm, until he had got better soldiers than the rabble of which his army was composed. Exasperated by this answer, he immediately prepared to storm the fort. Besides a multitude that came with ladders to every part of the wall that was accessible, there appeared four principal divisions. Two of which advanced to the two gates, and two were allotted to the breaches. In these different attacks the enemy continued the storm for an hour, when they relinquished all their attempts of annoyance at once, and employed themselves earnestly in carrying off their dead. Many of the English being disabled by sickness or wounds, the number which repulsed the storm was no more than eighty Europeans, officers included, and one hundred and twenty seapoys; and these, besides serving five pieces of cannon, fired twelve thousand musket cartridges during the attack. The loss of the enemy during the storm was computed to be not less than four hundred killed and wounded. Of the English only four were killed, and two seapoys. Two hours after, the enemy renewed their fire upon the fort, both with their cannon, and with musketry from the houses. At two in the afternoon they demanded leave to bury their dead, which was

granted. At four they recommenced hostilities, and continued their fire smartly till two in the morning, when it ceased totally. Perceiving, by this time, that difficulties and dangers only served to increase the courage and activity of the English, and that neither promises or threatenings made any impression on men determined to conquer or die, they abandoned the town with precipitation.

Thus ended this siege, maintained fifty days under every disadvantage of situation and force, by a handful of men in their *first* campaign, with a spirit worthy of the most veteran troops; and conducted by their young commander with indefatigable activity, unshaken constancy, and undaunted courage. And notwithstanding he had, at this time, neither read books, or conversed with men capable of giving him much instruction in the military art, all the resources which he employed in the defence of Arcot, were such as are dictated by the best masters in the science of war. HISTORY OF THE MILITARY TRANSACTIONS OF THE BRITISH NATION IN INDOSTAN.

ABOUT the year A. D. 1689, King James II. who had deserted the government, attempted, by the assistance of the French king, to recover it out of the hands of William and Mary, to whom a solemn tender of the crown was made in the name of the commons and peers of England. Being well informed of the dispositions of the English and the Scotch, his only hopes were from the Irish. In Ireland, therefore, he landed his forces; and in a few days repaired to Cork, where he was received by the earl of Tyrconnel, who had collected an army of thirty thousand foot, and eight thousand horse, for the use of his master. Towards the latter end of March, he entered Dublin

lin in a triumphant manner. He was met at the Castle-gate by a procession of popish bishops and priests, in their pontificals, bearing the host, which he publicly adored. Here he published a proclamation seemingly in favour of his protestant subjects ; but king James had rendered himself so exceedingly infamous for his breach of faith, that they universally resolved to stand on their own defence. Finding they were not to be deceived by his fair speeches, he proceeded to Colerain, which he reduced, laid siege to Kilmore, and was advancing to Londonderry by long and hasty marches. Lundy, the governor, was apprised of this circumstance by George Walker, rector of Donaghmore, who had raised a regiment for the defence of the protestants. But Lundy proved a villain : for, having summoned a council of war, he declared the place not tenable ; and advised, that the principal officers should retire from the town, the inhabitants of which would obtain the more favourable terms in consequence of their departure. A messenger was accordingly dispatched to the enemy with proposals of a negociation. But the inhabitants and soldiers in Londonderry were no sooner informed of what was done, than they threatened immediate vengeance against those who had been guilty of such a weak and pusillanimous measure. Cunningham and Richards, two sea-officers, withdrew to their ships, and Lundy, the governor of the town, concealed himself in his chamber. In vain did Walker and major Baker exhort him to maintain his government : such was his cowardice, or treachery, that he absolutely refused to follow their advice, and took the first opportunity to make his escape in disguise. After his departure, the inhabitants bestowed the government upon Mr. Walker and major Baker. They instantly formed the townsmen

into different regiments, amounting in all to seven thousand men, commanded by eight colonels, and three hundred and thirty-three inferior officers. But, notwithstanding this numerous garrison, they laboured under many and great disadvantages. The place itself was but poorly fortified; their cannon, which consisted only of twenty pieces, were wretchedly mounted; they had not one engineer to direct their motions; they had hardly any hopes of making a fall; the garrison was composed of persons totally unacquainted with military discipline; they were destitute of provisions; and they were besieged by a king in person, at the head of a formidable army, conducted by experienced officers, and supplied with every necessary for a siege or a battle.

On the 20th day of April the trenches were opened, and the batteries began to play upon the town. Several attacks were made by the king's forces, and as many sallies by the besieged, in both which the latter had the advantage. Their joy, however, was somewhat abated by a contagious distemper, added to the calamity of want and famine, which did more execution than the fire of the enemy; but they were determined to hold out till the last extremity, and nothing could shake their resolution. King James, intending to return to Dublin, in order to be present at the parliament, conferred the command of his army on the French general Rosene, a cruel, inhuman ruffian. Provoked at the obstinate resistance of the garrison, he threatened to reduce the town to ashes, and put all the inhabitants to the sword, without distinction of sex or age, unless they would immediately submit at discretion. The governor treated his menaces with contempt; and published an order forbidding any person, on pain of death, to talk of a surrender.

surrender. They had now consumed the last remains of their provisions, and were obliged to live on the flesh of horses, dogs, cats, rats, mice, tallow, starch, dried and salted hides ; and even this loathsome food began to fail them. Rosene, finding them altogether inflexible, threatened to wreck his vengeance on all the protestants of that country by driving them under the walls of Londonderry, and suffering them there to perish with hunger. He executed his threats with such savage barbarity as is really shocking to human nature. He detached several parties of dragoons, who, after stripping all the protestants for thirty miles round, drove these unhappy people like cattle before them, without even sparing the decrepid old men, nurses with infants at their breasts, tender children, women big with child, others just delivered, and even some in the pangs of labour. Above four thousand of these miserable objects were driven, like so many devoted victims, under the walls of the town. This expedient, instead of answering the intended purpose, produced a quite contrary effect ; for the besieged were so enraged at this act of barbarity, that they determined to perish, rather than submit to such a savage. They erected a gallows in view of the besiegers, and sent a message to the French general, declaring that they would hang all the prisoners whom they had taken during the siege, unless the protestants were immediately dismissed.

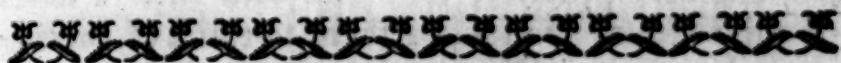
This menace, seconded by a remonstrance from the prisoners, produced a negociation ; in consequence of which, the protestants were allowed to depart, after having been confined three days without tasting food. Some hundreds were destroyed by famine and fatigue, many more were massacred by the straggling parties of the enemy, and such as lived to return to their own houses found them

sacked and plundered by the papists : and yet these very people had most of them obtained protections from James, who thus observed his solemn engagements with his usual fidelity.

The number of able men within the garrison was now greatly reduced, and all the inhabitants were in such distress through want of provisions, that they began to think of feeding on each other. Mr. Walker, fearing these discouragements might at last overcome the constancy of the garrison, convened them in the cathedral, and in a spirited discourse, endeavoured to animate them to a steady perseverance. He reminded them, that the eyes not only of the Irish protestants, but even of the whole English nation, were fixed upon their conduct : and that, after having made such a noble stand in defence of their religion and liberty, they had no reason to doubt but that God would send them a speedy relief. It was not long before this prophetic discourse was fulfilled. General Kirk, who had abandoned his late master, and was now engaged in the service of William, being informed of their extreme necessity, ordered three ships, loaded with provisions and men, to sail up the river, at all hazards. The enemy had erected batteries on both sides of it, and had thrown a boom across it, in order to prevent the garrison from receiving any relief. But the Mountjoy, advancing with full sail, broke the enemy's boom ; and all the three, after having sustained a very smart fire from both sides of the river, arrived in safety at the town, to the inexpressible joy of the inhabitants. King James's army was so discouraged by the success of this enterprize, that they raised the siege the very next night, and retired with the utmost precipitation, after having lost above nine thousand men in the attempt.

Kirk

Kirk no sooner took possession of the town, than Mr. Walker was persuaded to embark with an address of thanks to their majesties; by whom he was received with that honour and respect so justly due to his distinguished valour. RAPIN.



C O N S T A N C Y*.

S E N T I M E N T S.

CONSTANCY of mind gives a man reputation, and makes him happy, in despite of all misfortunes.

There is not on earth a spectacle more worthy the regard of the Creator, intent on his works, than a brave man superior to his sufferings.

What can be more honourable than to have courage enough to execute the commands of reason and conscience; to maintain the dignity of our nature, and the station assigned us; to be proof against poverty, pain, and death itself? I mean, so far as not to do any thing that is scandalous or sinful; to avoid them; to stand adversity, under all shapes, with decency and constancy. To do this is to be great above title and fortune. This argues the soul of an heavenly extraction, and is worthy the offspring of the Deity.

Endure and conquer; Jove will soon dispose
To future good our past and present woes:
An hour will come with pleasure to relate
Your sorrows past, or benefits of fate.—

He lives in fame who dies in virtue's cause.

* This and the following article should have been inserted before COURAGE.

EXAMPLES.

AFTER the Carthaginians had defeated the Roman army, and taken Regulus, that illustrious commander, prisoner, they met with such a series of misfortunes as induced them to think of putting an end to so destructive a war by a speedy peace. With this view, they began to soften the rigour of Regulus's confinement; and endeavoured to engage him to go to Rome with their ambassadors, and to use his interest to bring about a peace upon moderate terms, or at least an exchange of prisoners. Regulus obeyed his masters, and embarked for Rome, after having bound himself, by a solemn oath, to return to his chains, if the negociation did not succeed. The Carthaginian ship arrived safe in Italy: but when Regulus came to the gates of the city, he refused to enter them; my misfortunes, said he, have made me a slave to the Carthaginians, I am no longer a Roman citizen. The senate always gives audience to foreigners without the gates. His wife Marcia went out to meet him, and presented to him his two children: but he, only casting a wild look on them, fixed his eyes on the ground, as if he thought himself unworthy of the embraces of his wife, and the caresses of his children. When the senators assembled in the suburbs, he was introduced to them with the Carthaginian ambassadors; and, together with them, made the two proposals where-with he was charged. "Conscript fathers," said he, "being now a slave to the Carthaginians, I am come to treat with you concerning a peace, and an exchange of prisoners." Having uttered these words, he began to withdraw, and follow the ambassadors, who were not allowed to be present at the deliberations and disputes of the conscript fathers. In vain the
senate

senate pressed him to stay. He gave his opinion as an old senator and consul, and refused to continue in the assembly, till his African masters ordered him: and then the illustrious slave took his place among the fathers; but continued silent, with his eyes fixed on the ground, while the more ancient senators spoke. When it came to his turn to deliver his opinion, he addressed himself to the conscript fathers in the following words: "Though I am a slave at Carthage, yet I am free at Rome; and will therefore declare my sentiments with freedom. Romans, it is not for your interest either to grant the Carthaginians a peace, or to make an exchange of prisoners with them. Carthage is extremely exhausted; and the only reason why she sues for peace is, because she is not in a condition to continue the war. You have been vanquished but once, and that by my fault; a fault which Metellus has repaired by a signal victory. But the Carthaginians have been so often overcome, that they have not the courage to look Rome in the face. Your allies continue peaceable, and serve you with zeal. But your enemies troops consist only of mercenaries, who have no other tie than that of interest, and will soon be disobliged by the republic they serve, Carthage being already quite destitute of money to pay them. No, Romans, a peace with Carthage does not, by any means, suit your interest, considering the condition to which the Carthaginians are reduced: I therefore advise you to pursue the war with greater vigour than ever. As for the exchange of prisoners, you have among the Carthaginian captives several officers of distinction, who are young, and may one day command the enemies armies: but, as for me, I am advanced in years, and my misfortunes have made me useless. Besides, what can you expect from soldiers who have been van-

quished, and made slaves? Such men, like timorous deer that have escaped out of the hunter's toils, will ever be upon the alarm, and ready to fly." The senate, greatly affected with his disinterestedness, magnanimity, and contempt of life, would willingly have preserved him, and continued the war in Africa. Some were of opinion, that in Rome he was not obliged to keep an oath which had been extorted from him in an enemy's country. The Pontifex Maximus himself, being consulted in the case, declared, that Regulus might continue at Rome, without being guilty of perjury. But the noble captive, highly offended at this decision, as if his honour and courage were called in question, declared to the senate, who trembled to hear him speak, that he well knew what torments were reserved for him at Carthage; but that he had so much of the true spirit of a Roman, as to dread less the tortures of a cruel rack, than the shame of a dishonourable action, which would follow him to the grave. "It is my duty," said he, "to return to Carthage: let the gods take care of the rest." This intrepidity made the senate still more desirous of saving such an hero. All means were made use of to make him stay, both by the people and the senate. He would not even see his wife, nor suffer his children to take their leave of him. Amidst the lamentations and tears of the whole city, he embarked with the Carthaginian ambassadors, to return to the place of his slavery, with as serene and chearful a countenance, as if he had been going to a country-seat for his diversion. The Carthaginians were so enraged against him, that they invented new torments to satisfy their revenge. First, they cut off his eye-lids; keeping him for a while in a dark dungeon, and then bringing him out, and exposing him to the sun at noon-day. After this, they shut him up in a kind
of

of chest, stuck with nails, having their points inwards, so that he could neither sit nor lean, without great torment ; and there they suffered him to die with hunger, anguish, and want of sleep.

VAL. MAX. lib. i. c. 1. and lib. ix. c. 2. LIV.

EPIT. c. xviii. CIC. DE OFFIC. lib. iii. A.

GELLIUS, lib. iv.

AGIS, the colleague of Leonidas in the government of Sparta, was a young prince of great hopes. He shewed himself just and obliging to all men ; and in the gentleness of his disposition, and sublimity of his virtues, not only exceeded Leonidas, who reigned with him, but all the kings of Sparta from king Agesilaus. He was a very handsome person, and of a graceful behaviour ; yet, to give a check to the vanity he might take therein, would always dress in a very plain manner. He had been bred very tenderly by his mother Agesistrata, and his grand-mother Archidamia, who were the wealthiest of all the Lacedemonians ; yet, before the age of twenty-four, he so far overcame himself, as to renounce effeminate pleasures. In his diet, bathings, and in all his exercises, he chose to imitate the old Laconic frugality and temperance ; and was often heard to say, “ He would not desire the kingdom, if he did not hope, by means of that authority, to restore their ancient laws and discipline.” This maxim governed his whole life : and, with this view, he associated with men of interest and capacity, who were equally willing to bring about the great design he had formed of thoroughly reforming the state, now sunk into luxury and debauch. For this purpose, attempts were made ; and so far succeeded, that Leonidas thought it advisable to abdicate the throne. But Agesilaus, from interested views, acted so precipitately, that, while Agis was leading a
body

body of Spartan troops to the assistance of the Achæans, a conspiracy was formed for restoring Leonidas, whose ambition, pride, and luxury, had greatly contributed to effeminate the minds of the people. Leonidas, being now re-settled on the throne, tried every method possible to get Agis into his power; and which he at last effected by the treachery of Amphares and Demochares. Being dragged away to the common prison, the ephori constituted by Leonidas sat ready to judge him. As soon as he came in, they asked him, "How he durst attempt to alter the government?" At which he smiled, without affording an answer; which provoked one of the ephori to tell him, "That he ought rather to weep; for they would make him sensible of his presumption." Another asked him, "Whether he was not constrained to do what he did by Agesilaus and Lysander?" To which the king, with a composed countenance, answered: I was constrained by no man; the design was mine; and my intent was to have restored the laws of Lycurgus, and to have governed by them." "But do you not now," said one of his judges, "repent of your rashness?" "No," replied the king; "I can never repent of so just and honourable an intention." The ephori then ordered him to be taken away, and strangled. The officers of justice refused to obey; and even the mercenary soldiers declined so unworthy an action. Whereupon Demochares, reviling them for cowards, forced the king into the room where the execution was to be performed. Agis about to die, perceiving one of the serjeants bitterly bewailing his misfortune: "Weep not, friend, for me," said he, "who die innocently; but grieve for those who are guilty of this horrid act. My condition is much better than theirs." Then, stretching out his neck, he submitted to death with a constancy worthy both of

of the royal dignity, and his own great character. Immediately after Agis was dead, Amphares went out of the prison-gate, where he found Agesistrata; who, kneeling herself at his feet, he gently raised her up, pretending still the same friendship as formerly. He assured her, she need not fear any further violence should be offered against her son; and that, if she pleased, she might go in, and see him. She begged her mother might also have the favour of being admitted: to which he replied, "Nobody should hinder her." When they were entered, he commanded the gate should be again locked, and the grand-mother to be first introduced. She was now grown very old, and had lived all her days in great reputation of wisdom and virtue. As soon as Amphares thought she was dispatched, he told Agesistrata she might go in, if she pleased. She entered: where, beholding her son's body stretched on the ground, and her mother hanging by the neck, she stood at first astonished at so horrid a spectacle; but, after a while, recollecting her spirits, the first thing she did was to assist the soldiers in taking down the body; then covering it decently, she laid it by her son's; where, embracing and kissing his cheeks, "O my son," said she, "it is thy too great mercy and goodness which hath brought thee and us to this untimely end." Amphares, who stood watching behind the door, rushed in hastily; and with a furious tone and countenance, said to her: "Since you approve so well of your son's actions, it is fit you should partake in his reward." She, rising up to meet her destiny, only uttered these few words: "I pray the gods that all this may redound to the good of Sparta." After which, she submitted to death with a composure and firmness that drew tears from the executioner. **PLUT. IN AGID.**

SIR William Askew, of Kelfay, in Lincolnshire, was blessed with several daughters. His second, named Anne, had received a genteel education ; which, with an agreeable person, and good understanding, rendered her a very proper person to be at the head of a family. Her father, regardless of his daughter's inclination and happiness, obliged her to marry a gentleman who had nothing to recommend him but his fortune, and who was a most bigotted papist. No sooner was he convinced of his wife's regard for the doctrines of the reformation from popery, than, by the instigation of the priests, he violently drove her from his house ; though she had borne him two children, and her conduct was unexceptionable. Abandoned by her husband, she came up to London, in order to procure a divorce, and to make herself known to that part of the court who either professed, or were favourers of protestantism : but, as Henry VIII. with consent of parliament, had just enacted the law of the six articles, commonly called the bloody statute, she was cruelly betrayed by her own husband ; and, upon his information, taken into custody, and examined concerning her faith. The act above mentioned denounced death against all those who should deny the doctrine of *transubstantiation* ; or, that the bread and wine made use of in the sacrament was not converted after consecration into the *real* body and blood of Christ ; or, maintain the necessity of receiving the sacrament in both kinds ; or affirm, that it was lawful for priests to marry ; that the vows of celibacy might be broken ; that private masses were of no avail ; and that auricular, or confession to a priest, was not necessary to salvation. Upon these articles, she was examined by the inquisitor, a priest, the lord-mayor of London, and the bishop's chancellor ; and to all their queries gave proper and pertinent

pertinent answers to : but not being such as they approved, she was sent back to prison ; where she remained eleven days, to ruminate alone on her alarming situation, and denied the small consolation of a friendly visit. The king's council being at Greenwich, she was once more examined* by chancellor Wriothesley, Gardiner bishop of Winchester, Dr. Cox, and Dr. Robinson ; but not being able to convince her of her supposed errors, she was sent to the Tower. It was strongly suspected, that Mrs. Askew was favoured by some ladies of high rank ; and that she carried on a religious correspondence with the queen †. So that the chancellor Wriothesley, hoping

* Mr. Strype, from an authentic paper, gives us the following short account of her examination, which may not, perhaps, be uncertaining, or useless to the reader : “ Sir Martin Bowes, (lord-mayor) sitting with the council, as most meet for his wisdom, and seeing her stand upon life and death, I pray you, quoth he, my lords, give me leave to talk with this woman ? Leave was granted. *Lord Mayor.* Thou foolish woman, sayest thou, that the priest cannot make the holy body of Christ ? *A. Askew.* I say so, my lord : for I have read that God made man ; but that man made God I never yet read ; nor, I suppose, ever shall read it. *Lord Mayor.* No ! Thou foolish woman, after the words of consecration, is it not the Lord's body ? *A. Askew.* No : it is but consecrated bread, or sacramental bread. *Lord Mayor.* What if a mouse eat it, after consecration ; what shall become of this mouse ? what sayest thou, thou foolish woman ? *A. Askew.* What shall become of her, say you, my lord ? *Lord Mayor.* I say, that the mouse is damned. *A. Askew.* Alack, poor mouse ! — Perceiving that some could not keep in their laughing, the council proceeded to the butchery and slaughter that they intended before they came there.”

* About this time, Henry was afflicted with an ulcer in his leg. The queen, his last wife, Catharine Parr, attended him with the most dutiful care ; and employed every art, which her sagacity or affection could suggest, in order to soothe his pain, and divert his melancholy. His favourite topic of conversation was divinity : and Catharine, whose good sense enabled her to talk on any subject, was frequently drawn into the argument ; and, being a secret friend to the reformation, would sometimes discover more of her sentiments than were consistent with her safety. Henry, incensed at her presumption in daring to differ from him, complained of her

hoping that he might discover something that would afford matter of impeachment against that princess, the earl of Hertford, or his countess, who all favoured the reformation, ordered her to be put to the rack: but her fortitude in suffering, and her resolution not to betray her friends, was proof against that diabolical invention. Not a groan, not a word could be extorted from her. The chancellor, provoked with what he called her obstinacy, augmented her tortures with his own hands, and with unheard of violence: but her courage and constancy was invincible; and these barbarians gained nothing by their cruelties, but everlasting disgrace and infamy. As soon as she was taken from the rack, she fainted away; but, being recovered, she was condemned to the flames. Her bones were dislocated in such a manner, that they were forced to carry her in a chair to the place of execution. While she was at the stake, letters were brought her from the lord-chancellor, offering her the king's pardon, if she would recant. But she refused to look at them; telling the messenger, that "she came not thither to deny her lord and master." The same letters were also tendered to three other persons, condemned to the same fate; and who, animated by her example, refused to accept them. Whereupon the lord-mayor

her obstinacy to Gardiner; who gladly embraced such a favourable opportunity of widening the breach between them. He commended the king for the care he took of the orthodoxy of his subjects; and told him, that the more exalted the person was who was punished, and the more nearly connected with his majesty, the greater terror would the example strike into others; and the more glorious would the sacrifice appear to all succeeding ages. The chancellor, being consulted, highly approved of what the bishop had advanced; and Henry, actuated by his own impetuous temper, and encouraged by the advice of his counsellors, carried the matter to such a length, as to order articles of impeachment to be drawn out against his own wife. But the secrecy and fidelity of Mrs. Askew, together with the prudent behaviour of the queen, saved her from the imminent danger she was in.

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commanded the fire to be kindled; and, with savage ignorance, cried out, *Fiat justitia*; let justice take its course. The faggots being lighted, she commended her soul, with the utmost composure, into the hands of her Maker; and, like the great founder of the religion she professed, expired *praying for her murderers*, July 16, 1546, about the 25th year of her age. MEMOIRS OF A. ASKEW. HIST. ENGL.

I do not know, if all circumstances be considered, whether the history of this, or any other nation, can furnish a more illustrious example than this I have now related. To her father's will, she sacrificed her own inclinations. To a husband, unworthy of her affections, she behaved with prudence, respect, and obedience. The secrets of her friends she preserved inviolable, even amidst the tortures of the rack. Her constancy in suffering, considering her age and sex, was equal, at least, if not superior, to any thing on record: and her piety was genuine and unaffected; of which she gave the most exalted proof in dying a martyr for the cause of her religion, and liberty of conscience. But who can read this example, and not lament and detest that spirit of cruelty and inhumanity which is imbibed and cherished in the church of Rome! a spirit repugnant to the feelings of nature, and directly opposite to the conduct and disposition of the great Author of our religion, who came not to destroy men's lives, but to save them; and, instead of delighting in the death of a sinner, gave his own life a ransom for theirs. On the contrary, who that is not sunk into brutality can see, without horror, a man, a priest pretending to be influenced by the love and honour of God, torturing a woman whose youth and beauty might have disarmed the most savage resentment, and often wearying himself in this diabolical service, committing her to the flames,

flames, for not believing the grossest absurdities and impossibilities? Who can see animosities, hatred, and variance, encouraged and fomented between man and wife, and the one prompted and persuaded to destroy, and contrive the death of the other, and not abandon a religion that justifies such a practice?



CONTINENCE.

SENTIMENTS.

THIS is a virtue that makes but an inconsiderable figure in our days. However, we ought not to lose our ideas of things, though we have debauched our true relish in our practice: for, after all, solid virtue will keep its place in the opinion of the wise and sensible part of mankind. And though custom has not made it so scandalous as it ought to be to insnare innocent women, and triumph in the falshood; such actions as we have here related must be accounted true gallantry, and rise higher in our esteem the farther they are removed from our imitation.

The force of custom is prodigious and unaccountable: the bulk of mankind are enslaved by it. They have little else to plead for most of their opinions: but the opinion of the multitude is one of the most erroneous, inconsistent, and variable rules, we can possibly proceed by. Their blind *prejudices*, with a mixture of strong passions, are the governing principles of their actions. One of the surest ways, therefore,

therefore, that can be taken, both to think and act wrong, is implicitly to follow the predominant taste and bias of the *times*, i. e. the *guidance* of the *multitude*, the extravagance of their principles, and the licentiousness of their behaviour. It is no wonder, then, since men appear to be so indolent, and inclined to submit to and follow the *public leading* implicitly, that custom is apprehended to give a sort of sanction to vice itself; and hinders them from discerning, in a clear and strong light, its nature, baseness, and deformity.

Continence consists not in an insensibility or freedom from passions; but in the well ordering them.

One man may be much more cheaply virtuous than another, according to the different strength of their passions.

The pleasure of subduing an inordinate desire, of denying an impetuous appetite, is not only nobler, but greater by far, than any that is to be found in the most transporting moments of gratification.

EXAMPLES.

SCIPIO the younger, when only twenty-four years of age, was appointed by the Roman republic to the command of the army against the Spaniards. His wisdom and valour would have done honour to the most experienced general. Determined to strike an important blow, he forms a design of besieging Carthagena, then the capital of the Carthaginian empire in Spain. His measures were so judiciously concerted, and with so much courage and intrepidity pursued, both by sea and land, that, notwithstanding a bold and vigorous defence, the capital was taken by storm. The plunder was immense.

menſe. Ten thouſand freemen were made priſoners ; and above three hundred more, of both ſexes, were received as hoſtages. One of the latter, a very ancient lady, the wife of Mandonius, brother of Indibiles, king of the Hergetes, watching her opportunity, came out of the crowd, and, throwing herſelf at the conqueror's feet, conjured him, with tears in her eyes, to recommend to thoſe who had the ladies in their keeping to have regard to their ſex and birth. Scipio, who did not underſtand her meaning at firſt, aſſured her, that he had given orders they ſhould not want for any thing. But the lady replied, “ Thoſe conveniencies are not what affect us. In the condition to which fortune hath reduced us, with what ought we not to be contented ? I have many other apprehenſions, when I conſider, on one ſide, the licentiousneſs of war ; and, on the other, the youth and beauty of the princeſſes which you ſee here before us : for as to me, my age protects me from all fear in this reſpect.” She had with her the daughters of Indibiles, and ſeveral other ladies of high rank, all in the flower of youth, who conſidered her as their mother. Scipio, then, comprehending what the ſubject of her fear was, “ My own glory,” ſays he, “ and that of the Roman people, are concerned in not ſuffering that virtue, which ought always to be reſpected, wherever we find it, ſhould be expoſed in my camp to a treatment unworthy of it. But you give me a new motive for being more ſtrict in my care of it, in the virtuous ſolicitude you ſhew in thinking only of the preſervation of your honour, in the miſt of ſo many other objects of fear.” After this converſation, he committed the care of the ladies to ſome officers of experienced prudence, ſtrictly commanding, that they ſhould treat them with all the reſpect they could pay to the mothers, wives, and daughters of
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their allies and particular friends. It was not long before Scipio's integrity and virtue were put to the trial. Being retired in his camp, some of his officers brought him a young virgin of such exquisite beauty, that she drew upon her the eyes and admiration of every body. The young conqueror started from his seat with confusion and surprize; and, like one thunder-struck, seemed to be robbed of that presence of mind and self-possession, so necessary in a general, and for which Scipio was remarkably famous. In a few moments, having rallied his straggling spirits, he enquired of the beautiful captive, in the most civil and polite manner, concerning her country, birth, and connections; and finding that she was betrothed to a Celtiberian prince, named Alucius, he ordered both him and the captive's parents to be sent for. The Spanish prince no sooner appeared in his presence, than, even before he spoke to the father and mother, he took him aside; and, to remove the anxiety he might be in on account of the young lady, he addressed him in these words: "You and I are young, which admits of my speaking to you with more liberty. Those who brought me your future spouse, assured me, at the same time, that you loved her with extreme tenderness; and her beauty left me no room to doubt it. Upon which reflecting, that if, like you, I had thought on making an engagement, and were not wholly engrossed with the affairs of my country, I should desire that so honourable and legitimate a passion should find favour. I think myself happy, in the present conjuncture, to do you this service. Though the fortune of war has made me your master, I desire to be your friend. Here is your wife: take her, and may the gods bless you with her. One thing, however, I would have you be fully assured of, that she has been amongst us as she would have been in the house
of

of her father and mother. Far be it from Scipio to purchase a loose and momentary pleasure at the expence of virtue, honour, and the happiness of an honest man. No : I have kept her for you, in order to make you a present worthy of you and of me. The only gratitude I require of you for this inestimable gift is, that you would be a friend to the Roman people." Allucius's heart was too full to make him any answer ; but, throwing himself at the general's feet, he wept aloud. The captive lady fell into the same posture ; and remained so, till the father burst out into the following words : " Oh ! divine Scipio ! the gods have given you more than human virtue ! Oh ! glorious leader ! Oh ! wonderful youth ! does not that obliged virgin give you, while she prays to the gods for your prosperity, raptures above all the transports you could have reaped from the possession of her injured person !"

The relations of the young lady had brought with them a very considerable sum for her ransom : but, when they saw that she was restored to them in so generous and godlike a manner, they intreated the conqueror, with great earnestness, to accept that sum as a present ; and declared, that by complying, that new favour would compleat their joy and gratitude. Scipio, not being able to resist such warm and earnest solicitation, told them, that he accepted the gift ; and ordered it to be laid at his feet : then, addressing himself to Allucius, " I add," says he, " to the portion which you are to receive from your father-in-law this sum ; which I desire you to accept as a marriage-present."

If we consider that Scipio was at this time in the prime of life, unmarried, and under no restraint, we cannot but acknowledge, that the conquest he made of himself was far more glorious than that of the Carthaginian empire : and tho' his treatment of
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this captive prince was not more delicate and generous than what might justly be expected from a person endowed with reason and reflection ; yet, considering how few there are in his circumstances who would have acted as he did, we cannot but applaud his conduct, and propose him as a suitable example to future ages. Nor was his virtue unrewarded. The young prince, charmed with the liberality and politeness of Scipio, went into his country to publish the praises of so generous a victor. He cried out, in the transports of his gratitude, " That there was come into Spain a young hero like the gods ; who conquered all things less by the force of his arms, than the charms of his virtue, and the greatness of his beneficence." Upon this report, all Celtiberia submitted to the Romans ; and Allucius returned in a shout to Scipio, at the head of fourteen hundred chosen horse, to facilitate his future conquests. To render the marks of his gratitude still more durable, Allucius caused the action we have just related to be engraven on a silver shield, which he presented to Scipio ; a present infinitely more estimable and glorious than all his treasures and triumphs. His buckler, which Scipio carried with him when he returned to Rome, was lost, in passing the Rhone, with part of the baggage. It continued in that river till the year 1665, when some fishermen found it. It is now in the King of France's cabinet. LIV. lib. xxvi. c. 50. VAL. MAX. lib. iv. c. 3. ROLLIN'S ROM. HIST. vol. 5. p. 382. TATLER, Numb. 58.

THE circumstance which raises Alexander the great above many conquerors, and, as it were, above himself, is the use he made of his victory after the battle of Issus. This is the most beautiful incident in his life. It is the point of view in which it is his interest to be considered ; and it is impossible for

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him not to appear truly great in that view. By the victory of Issus he became possessed of the whole Persian empire: not only Syfigambis, Darius's mother, was his captive; but also his wife and daughters, princesses whose beauty was not to be equalled in all Asia. Alexander, like Scipio, was in the bloom of life, a conqueror, free, and not yet engaged in matrimony*: nevertheless, his camp was to those princesses a sacred asylum, or rather a temple, in which their chastity was secured as under the guard of virtue itself; and so highly revered, that Darius, in his expiring moments, hearing the kind treatment they had met with, could not help lifting up his dying hands towards heaven, and wishing success to so wise and generous a conqueror, who could govern his passions at so critical a time. Plutarch informs us more particularly, that the princesses lived so retired in the camp, according to their own desire, that they were not seen by any person, except their own attendants; nor did any other person dare to approach their apartments. After the first visit, which was a respectful and ceremonious one, Alexander, to avoid exposing himself to the dangers of human frailty, made a solemn resolution never to visit Darius's queen any more. He himself informs us of this memorable circumstance, in a letter wrote by him to Parmenio, in which he commanded him to put to death certain Macedonians, who had forced the wives of some foreign soldiers. In this letter was the following paragraph: "For as to myself, it will be found, that I neither saw, nor would see, the wife of Darius; and did not suffer any one to speak of her beauty before me." PLUT. IN ALEX.

IT is remarked of Hannibal, the famous Carthaginian commander, that he always shewed uncom-

* Et juvenis, et cœlebs, et viator.

mon wisdom and continence with regard to the great number of women taken prisoners during the course of his wars ; insomuch, that no one would have imagined that he had been born in Africa, where incontinence is the predominant vice of the country. *Pudicitiam que eum tantam inter tot captivas habuisse, ut in Africa natum quivis negaret.* JUSTIN, lib. xxxii. c. 4.

ISOCRATES informs us, that Nicoles, king of Solamin, glories in never having known any woman besides his wife : and was amazed, that all other contracts of civil society should be treated with due regard, whilst that of marriage, the most sacred and inviolable of obligations, was broke thro' with impunity ; and that men should not blush to commit an infidelity with respect to their wives, of which, should their wives be guilty, it would throw them into the utmost anguish and fury. ISOC. IN NICOC. p. 67.

ANTIOCHUS, the third king of Macedon, perceiving a growing passion for the priestess of Diana, a young lady of incomparable beauty, left his palace, and retired for some time to Ephesus ; lest the sight of such an alluring object might tempt him to transgress against the piety due to her order.

If you would be free from sin, fly temptation. He that does not endeavour to avoid the one, cannot expect Providence to defend him from the other. If the first sparks of vice were quenched, there would be no flame : for how can he kill who dares not meditate revenge ; or he be an adulterer in act, that does not transgress in desire ? How can he be perjured, that fears an oath ; or he defraud, who dares not allow himself to covet ?

HENRY VI. king of England, though unhappy

happy in his family and government, was nevertheless possessed of many virtues. He was so remarkable for his chastity, that before his marriage he would not allow any lady of a suspicious character and unguarded conduct, to frequent the court: and having observed one day some ladies with their bosoms uncovered, he turned away his eyes from the indecent object, and reprimanded them smartly in the simple dialect of the times; "Fy, fy," said he, "for shame; forsooth, ye be to blame." RAPIN.

IN the reign of king Charles II. when licentiousness was at its height in Britain, a yeoman of the guards refused the mistress of a king. The lady, who was dissatisfied with her noble lover, had fixed her eyes upon this man; and thought she had no more to do than speak her pleasure. He got out of her way. He refused to understand her: and when she pressed him farther, he said, "I am married." The story reached the king, with all its circumstances: but they who expected an extravagant laugh upon the occasion were disappointed. He sent for the person: he found him a gentleman, though reduced to that mean station; and "Odds fish, man," says he, "though I am not honest enough to be virtuous myself, I value them that are." He gave him an appointment, and respected him for life. BY-STANDER.

THE extreme parts of our united Scotland, whose people we despise for their poverty, are honest in this respect to a wonder; and in the Swede's dominion, towards the pole, there is no name for adultery. They thought it an offence man could not commit against man; and have no word to express it in their language. The unpolished Lapland peasant with these thoughts is, as a human creature, much

much more respectable than the gay Briton, whose heart is stained with vices, and estranged from natural affection; and he is happier. The perfect confidence mutually reposed between him and the honest partner of his breast entails a satisfaction even in the lowest poverty. It gilds the humble hearth, and lights the cabin; their homely meal is a sacrifice of thanks, and every breath of smoke arises in incense. If hand be laid upon hand, it is sure affection; and if some infant plays about their knees, they look upon him, and upon each other, with a delight that greatness seldom knows, because it feels distrust.



CRUELTY.

SENTIMENTS.

CRUELTY is so contrary to nature, that it is distinguished by the scandalous name of inhumanity.

None more impatiently suffer injuries than those who are most forward in doing them.

There never was found any pretended conscientious zeal, but it was always most certainly attended with a fierce spirit of implacable cruelty.

Of all the monstrous passions and opinions which have crept into the world, there is none so wonderful as that those who profess the common name of Christians, should pursue each other with rancour and hatred for differences in their way of following the example of their Saviour. It seems so natural

that all who pursue the steps of any leader should form themselves after his manners, that it is impossible to account for effects so different from what we might expect from those who profess themselves followers of the highest pattern of meekness and charity, but by ascribing such effects to the ambition and corruption of those who are so audacious, with souls full of fury, to serve at the altars of the God of peace.

E X A M P L E S.

OLYMPIAS, after the death of her son Alexander the Great, having taken king Philip and his wife Eurydice prisoners, she confined them in so small a place, that they could scarce turn themselves in it; and caused them to be fed with the very worst kind of food through a hole in the door. Perceiving that the people were far from being pleased with her conduct, and that they began to commiserate the condition of the king and queen, she resolved to have them both dispatched. In order to this, certain Thracians, armed with poignards, entered the place of their confinement, and with numberless wounds left the king dead upon the floor. Then a messenger presented Eurydice with a dagger, a rope, and a cup of poison, telling her that Olympias left it to her choice by which she should die. "I pray the gods," said she, "that Olympias may have the same present made her." Then tearing her linnen, she bound up the bleeding wounds of her husband, after which, with great intrepidity, she strangled herself with her own garter. After having thus murdered the king and queen, Olympias, with unheard-of cruelty, broiled their innocent babe between two copper plates. But her barbarity did not long elude the vengeance it deserved: for having
once

once escaped danger by the majesty of her appearance, she was more concerned about forming a court than an army; and therefore taking with her many persons of quality, she, as if infatuated, shut herself up in the city of Pypna, where she was besieged by Cassander. During the siege, the court fed on horse-flesh, the soldiers on their dead companions, and the elephants on saw-dust. At last she surrendered the place and her person to Cassander, who permitted the relations of those she had murdered to glut their revenge on her person. After upbraiding her with her cruelty, and treating her with great indignity, they put an end to her life, by cutting her throat; after which she was suffered to lie some time unburied, in return for the injury she had done to the ashes of Cassander's brother, which she had caused to be taken out of the tomb, and thrown into the public streets. ARRIAN. JUSTIN.

ANTIPATER, on the demise of his brother Philip, caused himself to be proclaimed king of Macedon; but finding he was opposed by his brother Alexander, who was supported in his pretensions by some of the Macedonian lords, and secretly, as Antipater conceived, by the queen his mother: the first step which he took to secure himself against Alexander, was to take away the life of his mother, Thessalonica, which if he did not with his own hands, he permitted to be done in his presence, though she besought him by the breasts that gave him suck to spare her. A fact beyond all example cruel! For though Nero was accessory to the death of his mother, it was not done in his presence, nor without some colour of reason, if any can be admitted for parricide: but Thessalonica, if Justin may be credited, died an innocent martyr to the jealousy of her son. *Quod facinus in eo gravius omnibus visum est quod nullum maternæ fraudis vestigium fuit.*

But see the justice of Providence ! Antipater, not long after the murder of his mother, was himself imprisoned, and put to death by his father-in-law, Lyfimachus. JUSTIN. lib. xvi. c. i.

NO sooner was Nabis, king of Sparta, seated on the throne, than he began to lay the foundation of a lasting and cruel tyranny. Besides an infinite number of other barbarities, he invented a machine that may be justly called an infernal one, representing a woman magnificently dressed, and exactly resembling his wife. Whenever he wanted money, or chose under that pretence to deprive his subjects of their property, he would send for them, and in case they satisfied his demands, he proceeded no farther ; but if they did not comply with his humour, he would say, " Probably the talent of persuasion is not mine ; but I hope that Apega will have some effect upon you." This Apega was the figure of his wife. He no sooner uttered these words than his machine appeared. Nabis, taking her by the hand, raised her from her chair, and led her to his man. The hands, the arms, and breast of this machine were stuck with sharp iron points, concealed under her cloaths. The pretended Apega embraced the unhappy wretch, folded him in her arms, and laying hers round his waste, clasped him to her bosom, whilst he uttered the most lamentable cries. The machine was made to perform these several movements by secret springs. In this manner did the tyrant put many to death from whom he could not otherwise extort the sums he demanded.

Would one believe that a man could be so completely wicked, as to contrive in cold blood such a machine merely to torture his fellow-creatures, and to feed his eyes and ears with the cruel pleasure of seeing their agonies, and hearing their groans ! It

is astonishing, that in such a city as Sparta, where tyranny was held in the utmost detestation, that so horrid a monster should be suffered to live one day.

POLYB. lib. xxiii. p. 674.

OCHUS, son of Artaxerxes Mnemon, king of Persia, was the most cruel and wicked of all the princes of his race. He opened his way to the empire by the murder of his two brothers. In a very short time after he assumed the government, the palace and the whole empire were filled with his murders. To remove from the revolted provinces all the means of settling some other of the royal family upon the throne, and to rid himself at once of all trouble that the princes and princesses of the blood might occasion him, he put them all to death, without regard to sex, age, or proximity of blood. He caused his own sister, Ocha, to be buried alive; and having shut up one of his uncles, with an hundred of his sons, grandsons, &c. in a court of the palace, he ordered them all to be put to death with arrows, only because these princes were much esteemed by the Persians for their probity and valour. JUST. lib. x. c. 3. VALER. MAXIM. lib. ix. c. 2.

COMMODUS, the Roman emperor, when but twelve years old, gave a shocking instance of his cruelty at Centumcellæ; now called Civita Vecchia, when finding the water in which he bathed somewhat too warm, he commanded the person who attended the bath to be thrown into the furnace; nor was he satisfied till those who were about him pretended to have put his order in execution. After his succession to the empire, he equalled, if he did not exceed, in cruelty, Caligula, Domitian, and

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even Nero himself ; playing, we may say, with the blood of his subjects and fellow-creatures, of whom he caused great numbers to be racked and butchered in his presence, merely for his diversion. Historians relate many instances of his cruelty very odd and monstrous. He caused one to be thrown to wild beasts for reading the life of Caligula, written by Suetonius ; because that tyrant and he had been born on the same day, and in many bad qualities resembled each other. Seeing one day a corpulent man pass by, he immediately cut him asunder ; partly to try his strength, in which he excelled all men, and partly out of curiosity, as he himself owned, to see his entrails drop out at once. He took pleasure in cutting off the feet, and putting out the eyes of such as he met in his rambles through the city ; telling the former, after he had thus maimed them, by way of raillery, that they now belonged to the nation of the *Monopodii* ; and the latter, that they were now become *Luscenii* ; alluding to the words *luscinia*, a nightingale, and *luscus*, one-eyed. Some he murdered because they were negligently dressed ; others because they seemed trimmed with too much nicety. He assumed the name and habit of Hercules, appearing publickly in a lion's skin, with a huge club in his hand, and ordering several persons, though not guilty of any crimes, to be disguised like monsters, that by knocking out their brains he might have a better claim to the great destroyer of monsters. In short, the shedding of blood seemed to be his chief diversion.

EDWY ascended the throne of England in the year 955. This young monarch was so remarkably handsome, that he acquired the surname of *Panculus*, or the fair. At his accession to the throne he was highly esteemed by Odo, archbishop of Canterbury, who crowned him with his own hands at Kingston.

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The king had married a beautiful lady, Ælgiva, or Æthelgiva, whose very name imports that she was of a noble extraction, if not nearly related to the crown. But this match not pleasing the bishop, some of the nobility gave rise to such a series of trouble as deprived her of her life, and Edwy of part of his kingdom. After his coronation-dinner, the youthful king, perhaps to avoid the excessive drinking then too common in such entertainments, withdrew to enjoy the conversation of his beautiful bride, who was in company with her mother, in a private apartment. The nobility resenting Edwy's absence, as a great indecorum, the archbishop commanded him to be fetched back again. When every body else refused, one Dunstan, an unworthy favourite of the late king, was very ready to execute Odo's orders: he rushed into the queen's apartment, and after reproaching him with his fondness, dragged him to the company. Such an outrage on majesty could not fail to excite the resentment of the young monarch; and the king's friends, who were offended at the over-bearing pride of the abbot, used all their interest to have him removed from court. In short, after being accused, not without justice, of embezzling the public monies in the late reign, he was banished the kingdom. Odo, the archbishop, thinking the honour of the priesthood wounded by the exile of Dunstan, was determined to revenge his disgrace: with this view he ordered a party of soldiers to fetch the beautiful queen from the palace of her husband, commanded her face to be seared with a red-hot iron, and then transported her into Ireland. A conspiracy was immediately formed against the king. The Mercians and Northumbrians were allured into the measures of the archbishop. Edgar, the king's younger brother, was set up for their monarch, who recalled Dunstan, and put himself

under his direction. The archbishop, to wound him in a part still more tender than the loss of his crown, pronounced a formal divorce between him and his wife; and the king's affairs were in so bad a situation, that he was compelled to submit to the sentence. Edgar by this time had made himself master of the kingdom, and obliged his brother Edwy to take shelter in the city of Gloucester. Thither the queen was hastening, having returned from Ireland with a face almost as beautiful as ever, the scars being healed up, and with a determined resolution to share the fate of her husband. But such was the cruel disposition of Odo, that being informed of her return, he ordered his dependants to seize, and hamstring her; and is said to have put her to death at Gloucester. Robbed of the conversation of a wife, whom he tenderly loved; stripped of his kingdom by an unnatural rebellion; and deserted by his subjects, the king gave himself up to the first transports of grief, which settled in an inveterate melancholy that put an end to his life. RAPIN.

ALEXANDER JANNÆUS, prince and high-priest of the Jews, being affronted at the feast of tabernacles, a civil war ensued between him and his subjects. In the course of this war, which continued for six years, Alexander, having taken a city wherein a great number of them had shut themselves up, carried eight hundred of them to Jerusalem, and caused them all to be crucified in one day. When they were fixed to the cross, he ordered their wives and children to be brought out, and to have their throats cut before their faces. During this cruel execution the high-priest regaled his wives and concubines in a place from which they saw all that passed; and this sight was to him and them.

them the principal part of the entertainment. Horrid gratification ! Jos. ANTIQ. 13. 21.

THE principal deity worshipped by the Carthaginians was called Chronus, who according to Q. Curtius, and an infinity of other authors, was the Saturn of the Latins ; and in Scripture stiled Moloch. The sacrifices offered up to this deity were children of the most distinguished families. Diodorus says they had a brazen statue of him, the hands of which were extended in act to receive, and bent downwards in such a manner as that the child laid thereon immediately dropped into a hollow, where was a fiery furnace, in which it was burnt alive. Sometimes grown persons were the unhappy victims sacrificed to appease this bloody deity : for upon the signal defeat of the Carthaginian army by Agathocles, three hundred citizens voluntarily offered up themselves to render him more propitious to their country. The ceremonies observed upon this occasion by the Carthaginians were pretty nearly the same as those practised by the Canaanites, as may be learnt from Plutarch, Selden, and Scaliger. To such a pitch of phrensy, or rather infernal barbarity, were they arrived, that mothers, who are naturally the most susceptible of tender impressions, made it a merit to view their own offspring thrown into the devouring flames, without so much as a groan. They even by kisses and embraces hushed the cries of their children before they were cast into the flaming statue, imagining the efficacy of the sacrifice would have been utterly lost if any thing that might have been interpreted as a mark of the least reluctance or regret, had been shewn. They used a drum or tabret among other instruments to drown the shrieks and cries of the unhappy victims. In times of pestilence, or other public calamities, the

the Carthaginians endeavoured to appease the offended god, by vast numbers of such oblations ; nor were even the children of the most distinguished families suffered to escape. SELDEN. DE DIIS SYR. PLUT. DE SUPERST.

We are not to conclude from the foregoing instances that cruelty is a property of human nature. No, it is only an excrescence of it : for who would argue from the natural or acquired hardness and insensibility of a few miscreants to the temper and texture of the whole species. A Nero or a Caligula are in reality not the rule of nature ; but the exception to it : and notwithstanding these untoward appearances, which arise from the very nature of liberty and virtue, an exact and thorough enquiry into the formation of the human mind would evince every unprejudiced person that all those qualities which are truly original and inherent are beneficial and salutary ; and that such as are of a contrary tendency are adventitious and accidental. The heart of a man is naturally diffusive, its kind wishes spread abroad over the face of the creation, and thousands there are who delight in nothing so much as in doing good : but as the same water which at one time flows along in gentle streams, gladdening a thousand fields in its progress, may at another be congealed in ice ; so pity, benevolence, and even humanity, may be frozen in the mind, and by the prevailing force of some contrary qualities be restrained in their operation. These examples therefore are not without their use ; they place before us in the strongest light the deplorable condition of man, when the voice of reason and conscience is not attended to, or when man is left unrestrained to himself, and given over to the impulse of ungoverned passions. They shew us likewise the necessity

sity of correcting those errors of education, which may generate in particulars the same barbarous spirit, and of checking every inclination to hardness of heart and excessive anger, lest it should swell into revenge, and revenge should prompt us to cruelty. Children, perhaps, ought not to be allowed to see even the brute creation put to death, or to sport with the miseries of animals; much less ought they to be witnesses of the dying agonies of unhappy convicts, for fear it should degenerate into an insensibility to human pains; or accustom them to behold blood and slaughter with unpitying eyes.

But what seems very astonishing is, that those who have been blessed with the knowledge of the true God, who is represented to us under these endearing characters, The father of mercies, and God of all consolation, should notwithstanding be influenced by so diabolical a spirit; should pretend they are pleasing the Maker of mankind, while they are destroying his works in the most cruel and barbarous manner: not for treasonable practices, not for atrocious crimes, or being bad members of the community, but for difference in opinion; for not receiving, as true, the most ridiculous, inconsistent, and impious falsehoods: and yet such is the spirit and practice of popery, as appears from the following examples:

IN the county of Thoulouse, in France, the Albigences, who had separated from the church of Rome, were very numerous: the pope sent his legate to make inquisition against them; and wrote to Philip, the French king, to suppress them by force; and promised remission of all sins to whomsoever would take up arms against them, and destroy them. Raymond, earl of Thoulouse, was excommunicated by the pope, and his country given to whosoever could

could seize it. A crusade, or army of cross-bearers; was raised, who attacked the heretics, (as they were called) took their cities, filled all places with slaughter and blood, and burnt many whom they took prisoners. In the year 1209 Biterre was taken by them, and all the inhabitants, without regard to age or sex, cruelly put to the sword; and the city itself burnt to the ground. And though there were some good catholics in it, the abbot Cisteaux cried out, "Slay them all, for the Lord knows who are his." On which the soldiers slew them all without mercy. Circaffone was also destroyed, and the captive heretics put to death by the most horrible inventions. This was their constant practice wherever their arms were successful, tormenting, burning, and burying alive all they took captive. They indeed only hanged Aymeric, a nobleman and governor of La Vaur, and beheaded eighty of lesser degree: to Girarda, Aymerick's sister, they were so obliging as only to throw her into a pit, and cover her with stones: while at Pulcra Vallis, after many indignities and cruel treatment, they burnt four hundred, and hanged fifty more. At Castres de Termis they put Raymond, lord of the place into jail, where he died; and then burnt, in one large fire, his wife, sister, and maiden daughter, with some other maiden ladies, whom they could not persuade by promises or threats to embrace the Roman faith. Bzov. An. 1204. § 22. RAYNALD, An. 1209. § 23.

THE Vaudois, or Waldenses, partly subject to France, and partly to the duke of Savoy, felt also severely the effects of popish cruelty. Perceiving the absurdities and impieties of the doctrines and ceremonies of that church, and ashamed of the luxury, debauchery, and wickedness of all ranks of

of the clergy, which universally reigned with impunity and licence, they withdrew themselves from her community, and made a noble stand in defence of the purity and simplicity of the gospel. In the year 1546, Meynier put himself at the head of the French troops in Provence, and destroyed above three thousand of these innocent and virtuous people. In 1686 an edict was published against them, dated Jan. 1, by which they were prohibited, for the future, from all farther exercise of their religion; and from holding any assemblies in any place for that purpose, under pain of their lives, and confiscation of their goods. The duke of Savoy took care to execute this bloody edict; and went in person with his army, the pope's ambassador being with him, and surprised those poor people before they could assemble for their defence, and killed and took prisoners above twelve thousand of them: so that a few only escaped to the mountains.

IT would fill a large volume to give a particular account of the many thousand persons burnt, and otherwise destroyed, for embracing the reformation from popery, begun by Luther, in Germany, Hungary, and the Low Countries. In a word, above fifty thousand persons were put to death by the severe edicts of the emperor Charles V. But the greatest fury of the storm fell upon their ministers: the pious archbishop of Gran wishing, "the devil might tear his soul in pieces, if ever their promising to change their religion should save them." Twenty were bound in Turkish fetters, and thrown into a jail-bog, which had not been emptied for fifty years: on the excrement of which they cast their bread, and forced them to take it from them, and, in that execrable condition, to eat it. Here, loaded with iron collars and heavy chains,

chains, they were thrown on their backs, and obliged to continue in that horrible stench and posture, suffering every other cruelty that could be invented, for thirty days. Others, in a different way, experienced the compassion of the same good archbishop; who, though about eighty years old, used to pound, with hammers in his hand, his prisoners, in so soft and humane a manner, that he dis-jointed their limbs, and entirely took away the use of them.

IN 1534, Francis I. ordered an inquisition to be made at Paris against the protestants; some of which were discovered by informers, others apprehended on suspicion, and put to the torture, and both sorts burned, after a very barbarous manner: for, being tied to a pulley, they were drawn up a great height, then let down into the fire, presently after snatched up again; and, after torturing them in this manner for some time, the executioner cut the rope, and they dropped into the flames, and were consumed. Those who were thought to be more learned than the rest had their tongues cut out, and were then brought to the stake, and burnt.

IN England, likewise, the protestants have had a share in the cruelties practised by the Romish clergy and church. For upon queen Mary's coming to the crown, all the sanguinary penal laws were revived; and in the space of five years and four months, which that bloody woman reigned, there were burnt and roasted, for their religion, five bishops, twenty-one divines, eight gentlemen, eighty-four artificers, one hundred husbandmen servants and labourers, twenty-six wives, twenty widows, nine virgins, two boys, and two infants; sixteen

sixteen perished in gaols, and twelve were buried in dunghills. Others affirm, that in the two first years of the persecution, in 1555, eight hundred were put to death *. Had Mary lived, the same barbarous

* This appears from a very singular and comical adventure, of which the account, as it has been copied from the papers of Richard, earl of Cork, and is to be found among the manuscripts of Sir James Ware, is as follows: "Queen Mary, having dealt severely with the protestants in England, about the latter end of her reign, signed a commission to take the same course with them in Ireland: and, to execute the same with greater force, she nominated Dr. Cole one of the commissioners. This doctor coming with the commission to Chester, on his journey, the mayor of that city hearing that her majesty was sending a commissioner into Ireland, and he, being a churchman, waited on the doctor; who, in discourse with the mayor, taketh out of a cloak-bag a leather box, saying unto him, "Here is a commission that shall lash the heretics of Ireland" (calling the protestants by that title). The good woman of the house being well affected to the protestant religion, and also had a brother, named John Edmonds, of the same, then a citizen in Dublin, was much troubled at the doctor's words: but watching her convenient time when the mayor took his leave, and the doctor complimented him down stairs, she opens the box, takes the commission out, and places in lieu thereof a sheet of paper, with a pack of cards wrapped up therein, the knave of clubs being faced uppermost. The doctor coming up to his chamber, suspecting nothing of what had been done, put up the box as formerly. The next day going to the water-side, wind and weather serving him, he sails towards Ireland, and landed on the 7th of October 1653, at Dublin. Then coming to the castle, the Lord Fitz-Walter, being lord-deputy, sent for him to come before him and the privy-council: who, coming in, after he had made a speech relating upon what account he came over, he presents the box to the lord-deputy, who, causing it to be opened that the secretary might read the commission, there was nothing save a pack of cards, with the *knave of clubs uppermost*; which not only startled the lord-deputy and council, but the doctor, who assured them he had a commission, but knew not how it was gone. Then the lord-deputy made answer, "Let us have another commission; and we will shuffle the cards in the mean while." The doctor, being troubled in his mind, went away, and returned to England; and, coming to the court, obtained another commission: but, staying for a wind on the water-side, news came to him that the queen was dead; and *thus God preserved the protestants in Ireland.*

Queen Elizabeth was so delighted with this story, which was related to her by Lord Fitz-Walter on his return to England, that she

barbarous tragedy would have been acted in Ireland.

IN the next reign, when the Spaniards invaded queen Elizabeth, by the instigation of pope Innocent VIII. as king Philip himself alledged, with their invincible Armada, what kind of tragedy they intended to act amongst us, we learn from the answers of Don Pedro, one of their principal captains, taken by Sir Francis Drake; who being asked, what was the intent of their invading us? stoutly answered the lords who examined him, "What, but to subdue the nation, and root it out." And what meant you, said the lords, to do with the catholics? "To send them, good men," said he, directly "to heaven, "as all you heretics to hell." Yea, said the Lords: what meant you to do with the whips of cord and wire, of which you have such great plenty? "To whip," said he, "you heretics to death." What would you have done with their young children? "They, said he, who were above seven years old, should have gone the way their fathers went; the rest should have lived in perpetual bondage, branded in the forehead with the letter L for Lutherans." Besides this, the lords of Spain that were in the navy had divided amongst them all the noblemen's houses in England by name, quartered the whole kingdom amongst one another; and had determined on sundry manners of cruel

she sent for Elizabeth Edmonds, and gave her a pension of 40l. a year during her life. See Cox's *Hibernia Anglicana*, OR HIST. OF IRELAND, vol. ii. p. 108. HARL. MISCEL. vol. v. p. 568.

Ireland, however, did not for ever escape: for in the reign of King Charles I. Oct. 23, 1641, a dreadful massacre began; when, in all, an hundred and forty thousand persons were destroyed, by innumerable barbarities; and put to death in cool blood, even before they suspected themselves to be in danger, by those inhuman popish butchers of mankind.

deaths.

deaths, both for the nobility and the rest of the people. The ladies, women and maidens, were destined to all villany : and the rich merchants houses in London were put into a register, by their very names, and assigned to the companies of the squadrons of their navy, for their spoil. This examination was delivered by the lord-treasurer Burleigh to the earl of Leicester, when the queen was in her camp, guarded by her army.

ACCOUNT OF THE SPANISH INVASION,
published 1739.

THE Parisian massacre was carried on with such a detestable perfidy, and executed with such a bloody cruelty, as would surpass all belief, were it not attested with the most undeniable evidence. In the year 1572, in the reign of Charles IX. many of the principal protestants were invited to Paris, under a *solemn oath* of safety, upon occasion of the marriage of the king of Navarre with the French king's sister, viz. the king of Navarre's mother, Coligni admiral of France, with other nobles. The queen-dowager of Navarre, a zealous protestant, was poisoned by a pair of gloves, before the marriage was solemnized : and on the 24th of August 1572, being Bartholomew's day, about day-break, upon the toll of the bell of the church of St. Germain, the butchery began. The admiral was basely murdered in his own house ; and then thrown out of the window, to gratify the malice of the Duke of Guise : his head was afterwards cut off, and sent to the king and the queen-mother ; and his body, after a thousand indignities offered to it, hung up by the feet on a gibbet. After this, the murderers ravaged the whole city of Paris ; and butchered in three days above ten thousand lords, gentlemen, presidents, and people of all ranks. An horrible scene
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of things, says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shrieks of such who were just going to be butchered, were every where heard; the bodies of the slain thrown out of the windows; the courts and chambers of the houses filled with them, the dead bodies of others dragged through the streets; the blood running down the channels of them in such plenty, that torrents of blood seemed to empty themselves into the neighbouring river: and, in a word, an innumerable multitude of men, women with child, maidens, and children, were all involved in one common destruction; and the gates and entrances of the king's palace all besmeared with their blood.

From the city of Paris the massacre spread almost throughout the whole kingdom. In the city of Meaux they threw above two hundred into jail; and after they had ravished and killed a great number of women, and plundered the houses of the protestants, they executed their fury on those they had imprisoned, and calling them out one by one, they were killed, as Thuanus expresses it, like sheep in a market; and the bodies of some were flung into ditches, and of others into the river Marne. In Orleans they murdered above five hundred men, women, and children; and enriched themselves with their spoil. The same cruelties were practised at Angers, Troyes, Bourges, La Charité, and especially at Lyons, where they inhumanly destroyed above eight hundred protestants; children hanging on their parents necks; parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them mangled, torn, and half dead into the river.

It would be endless to mention the butcheries made at Valence, Romaine, Rouen, &c. I shall therefore only add, that, according to Thuanus, above thirty thousand protestants were destroyed in this massacre, or as others, with greater probability, affirm above one hundred thousand.

Thuanus himself calls this a most detestable villainy; and in abhorrence of St. Bartholomew's-Day, used to repeat these words of P. Statius, SILV. v. ii. ver. 88. &c.

“ Excidat illa dies ævo, ne postera credant
Secula. Nos certe taccamus, et obruta multa
Nocte tegi propriæ patiamur crimina gentis.”

In the words of Job, chap. iii. ver. 3, &c. “ Let that day perish; and let it not be joined unto the days of the year. Let darkness and the shadow of death stain it, &c.” And yet as though this had been the most heroic transaction, and could have procured immortal glory to the authors of it, medals were struck at Paris in honour of it.

But how was the news of this butchery received at Rome, that faithful city, that holy mother of churches! How did the vicar of Christ, the successor of Peter, and father of the Christian world, relish it? Let Thuanus tell the horrid truth. When the news, says he, came to Rome, it was wonderful to see how they exulted for joy. On the sixth of September, when the letters of the pope's legate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and, in the most solemn manner, give thanks to God, for so great a blessing conferred on the see of Rome, and the

the Christian world. And that on the Monday after solemn mass should be celebrated in the church of Minerva, at which the pope Gregory XIII. and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God, for the extirpation of the enemies of the truth and church in France. In the evening the cannon of St. Angelo were fired, to testify the public joy, the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favour of the Roman church.

See here, benevolent reader, the true portraiture of the Roman church! See here the genuine image of the Roman pontiff! He rejoices and solemnly thanks God for a massacre that all Europe heard of with horror and indignation! He declares this enormous perfidy and cruelty was a blessing conferred on the Roman see, and the butchery of above one hundred thousand persons of both sexes in cool blood, and the plunder of their houses, was a benefit to the Christian world: and thus sanctifies a deed as highly meritorious which no one, that hath any degree of humanity, honour, compassion, virtue, or piety, can read without horror and trembling!

Nor hath the spirit of French popish cruelty abated any thing of its rigour in later ages. In October 1685, Lewis XIV. repealed the edict of Nantes, made by his predecessor Henry IV. for allowing the protestants the free use of their religion; and declared by him to be irrevocable; and which both Lewis XIII. and XIV. had themselves ratified. And though Lewis XIV. acknowledged that he owed his crown to his protestant subjects, yet ungratefully expelled one hundred and fifty thousand of them out of his kingdom, dra-
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groomed others into popery, sent others who refused to comply for slaves, chained them in his galleys, took their children from them, and spared no violence to oppress and destroy them. And the present Lewis XV. is under the influence of the same bloody counsels, having hanged several of the protestant ministers, and fined, dragooned, imprisoned, and otherwise cruelly treated many of those unhappy people.

As many of my young readers may probably be ignorant of what is meant by “dragooning the protestants,” I will conclude this article by informing them that it is a favourite and approved method of converting sinners from the error of their ways unto God, of bringing them within the pale of the church, and placing them in a state of salvation. It is the method made use of by the church of Rome to inspire mankind with sentiments of love and reverence for that God who “delighteth not in the death of a sinner”—for the Son of God “who came not to destroy men’s lives, but to save them.” Who bid “Peter put up his sword, and healed the wound he had rashly made”—for that religion which knows and acknowledges no other means of spreading its benign and salutary influences than those of persuasion and rational conviction.

The method of dragooning the French protestants, after the revocation of the edict of Nantes, under Lewis XIV. taken from a French piece translated 1686.

“The troopers, soldiers, and dragoons went into the protestants houses, where they marred and defaced their household-stuff, broke their looking-glasses, and other utensils and ornaments, let their wine run about their cellars, and threw about their corn, and spoiled it. And as to those things which they could not destroy in this manner, such as fur-

niture of beds, linen, wearing-apparel, plate, &c. they carried them to the market-place, and sold them to the Jesuits, and other Roman catholics. By these means the protestants in Montaubon alone were, in four or five days, stripped of above a million of money. But this was not the worst.

“ They turned the dining-rooms of gentlemen into stables for their horses. And treated the owners of the houses where they quartered with the highest indignity and cruelty, lashing them about from one to another, day and night, without intermission, not suffering them to eat or drink; and when they began to sink under the fatigue and pains they had undergone, they laid them on a bed, and when they thought them somewhat recovered, made them rise, and repeated the same tortures. When they saw the blood and sweat run down their faces and other parts of their bodies, they sluiced them with water, and putting over their heads kettle-drums, turned upside down, they made a continual din upon them till these unhappy creatures lost their senses. When one party of these tormentors were weary, they were relieved by another, who practised the same cruelties with fresh vigour.

“ At Negreplisse, a town near Montauban, they hung up Isaac Favin, a protestant citizen of that place, by his arm-pits, and tormented him a whole night by pinching and tearing off his flesh with pinchers. They made a great fire round a boy of about twelve years old, who, with hands and eyes lifted up to heaven, cried out, “ My God, help me !” And when they found the youth resolved to die rather than renounce his religion, they snatched him from the fire just as he was on the point of being burnt.

“ In several places the soldiers applied red-hot irons to the hands and feet of men, and breasts of women.

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fields

fields and woods, where they shot at them like wild beasts, and prohibited them from departing the kingdom (a cruelty never practised by Nero or Dioclesian) upon pain of confiscation of effects, the gallies, the lash, and perpetual imprisonment; in-somuch that the prisons of the sea-port towns were crammed with men, women, and children, who endeavoured to save themselves by flight from their dreadful persecution. With these scenes of desolation and horror, the popish clergy feasted their eyes, and made only a matter of laughter and sport of them. And though my heart akes whilst I am relating these barbarities, yet for a perpetual memorial of the infernal cruelty practised by these monsters, I beg the reader's patience to lay before him two other instances, which, if he hath a heart like mine, he will not be able to read without watering these sheets with his tears.

“The first is of a young woman, who being brought before the council, upon refusing to abjure her religion, was ordered to prison. There they shaved her head, singed off the hair from other parts of her body, and having stripped her stark naked, led her through the streets of the city, where many a blow was given her, and stones flung at her: then they set her up to the neck in a tub full of water, where after she had been for a while, they took her out, and put on her a shift dipt in wine, which, as it dried, and stuck to her sore and bruised body, they snatched off again, and then had another ready dipped in wine to clap on her. This they repeated six times, hereby making her body exceeding raw and sore. When all these cruelties could not shake her constancy, they fastened her by her feet to a kind of gibbet, and let her hang in that posture, with her head downward till she expired.

“The other is of a man in whose house were quartered some of these missionary dragoons. One day, having drank plentifully of his wine, and broken their glasses at every health, they filled the floor with the fragments, and by often walking over them, reduced them to very small pieces. This done, in the insolence of their mirth, they resolved on a dance, and told their protestant host that he must be one of the company, but as he would not be of their religion he must dance quite bare-foot; and thus bare-foot they drove him about the room, treading on the sharp points of the broken glasses. When he was no longer able to stand, they laid him on a bed, and, in a short time, stripped him stark-naked, and rolled him from one end of the room to the other, till every part of his body was full of the fragments of glass. After this they dragged him to his bed, and having sent for a surgeon, obliged him to cut out the pieces of glass with his instruments, thereby putting him to the most exquisite and horrible pains that can possibly be conceived.

“These, fellow protestants, were the methods used by the most christian king's apostolic dragoons to convert his heretical subjects to the Roman catholic faith! These, and many other of the like nature, were the torments to which Lewis XIV. delivered them over to bring them to his own church! and as popery is unchangeably the same, these are the tortures prepared for you, if ever that religion should be permitted to become settled amongst you. The consideration of which made Luther say of it, what every man that knows any thing of Christianity must agree with him in, “If you had no other reason to go out of the Roman church, this alone would suffice, that you see and hear how, contrary to the law of God, they shed innocent blood. This single

circumstance shall, God willing, ever separate me from the papacy. And if I was now subject to it, and could blame nothing in any of their doctrines; yet for this crime of cruelty, I would fly from her communion, as from a den of thieves and murderers.”

SECKEND. HIST. LUTH. lib. ii.

p. 116.

Had the protestants been the very worst members of society, the most detestable miscreants upon earth, the treatment they met with from the Roman catholics can never be defended even upon the principles of reason and policy. For does sound policy require that the celestial justice should be transformed into an infernal fury, and employed in torturing malefactors by arts and inventions which are truly diabolical? For though men may forfeit their claims to the benefits of society, and by infringing its laws, may cease to be a part of the community; yet never can they forfeit all pretensions to pity and benevolence, because they can never cease to be a part of the human species. Besides, no end whatever can warrant the use of absurd and unnatural means: and such must the punishments in question for ever be believed, unless it can be shewn, that they have at least as much efficacy to prevent crimes as they certainly have to extinguish humanity.

DISINTEREST-

DISINTERESTEDNESS.

SENTIMENTS.

HE who in good time firmly renounces a great name, a great authority, or a great fortune, delivers himself at once from a host of troubles, from many restless nights, and, what is still better, often from many crimes.

Many unjust grow rich; and pious poor;
We would not change our virtue for their store:
For constant virtue is a solid base,
Riches from man to man uncertain pass.

Let no price or promises bribe thee to take part with the enemies of thy prince; whoever wins, thou art lost. If thy prince prosper, thou art proclaimed a rebel, and must expect the consequence; if the enemy prevail, thou art reckoned but a meritorious traitor: though he may like and love thy treason, yet he will hate and despise thee.

Nothing is a greater argument of a brave soul, and impregnable virtue, than for a man to be so much master of himself that he can either take or leave those conveniencies of life, with respect to which most are either uneasy without them, or intemperate with them.

EXAMPLES.

NEVER man shewed a more generous disinterestedness with regard to himself, nor a more sincere and unshaken zeal for the public good, than the Theban general Epaminondas. He was of one

of the greatest and most opulent families in Thebes ; but Polymnis, his father, had been so liberal in his education in furnishing him with the best masters that Greece could produce, not only in philosophy, rhetoric, and other liberal sciences, but for all sorts of exercises and accomplishments suitable to his rank ; and the hopes he had conceived of him, as well as in the magnificent manner in which he rewarded them, that he had greatly injured his estate, and had hardly any other fortune to leave him than what he had bestowed on him in this manner. Epaminondas trod so closely in his father's steps, and shewed such a noble contempt of riches, that when Pelopidas, his intimate friend, and who was possessed at that time of a large fortune, would have made him many considerable presents, he could never prevail on him to accept of them. As a more striking instance of his generous virtue we are told, that the Persians, knowing of what consequence it was to bring him over to their interest, spared neither promises nor bribes to effect it ; but were so far from succeeding in it, that they received a very mortifying repulse from him. Diomedon of Cyzicus, in particular, had been sent to corrupt him, if possible, by a large sum of money ; and, before he ventured to attempt him, had, by the help of five talents, gained over a favourite of his, named Micythus, to sound him upon it. Epaminondas rejected the offer with a scorn and indignation worthy of so great a patriot ; telling him, " That he would never set the wealth of the whole world in competition with the interest of his country. It is plain," continued he, speaking to the Persian agent, " that you do not know me ; and I am not surprized that you should form a judgment of me from yourself, and therefore am ready to forgive you ; but I advise you, at the same time, to make the best of your way home, before you get a
further

further opportunity of corrupting another Theban. As for you," said he to Micythus, "if you do not immediately return the five talents, I will infallibly deliver you up to the magistracy."

His behaviour to Jason was still more noble and singular. He was lately come to Thebes to negotiate an alliance with the Thebans. As he did not doubt but Epaminondas's narrow circumstances would easily induce him to accept of some present from him, so he tried to gain his friendship by such considerable ones as he thought would not meet with a refusal from so indigent a person; but, to his great surprize, he found them not only rejected with the utmost scorn and indignation, but himself severely reprov'd for offering them. "This attempt to corrupt me," said that noble patriot, "I resent as the greatest indignity that can be offered me, and shall look upon it in no other view than as a declaration of war; and, as I am born a member of this free state, I shall be so far from selling the freedom of voting of my fellow-citizens, that I will maintain it with all my might." This inflexibility was so much the more to be admired, because it was dangerous to exasperate so powerful a prince, who was bold and successful, and at the head of an army hitherto victorious!

Not long after this arriv'd Theanor, with presents from Arcefius; and, upon debating whether they should be accepted, Epaminondas declared against it in words to this effect, address'd to Theanor: "Jason resented my rejecting the vast presents with which he design'd to corrupt me; and I gave him such an answer as his attempt deserved. Your offers are indeed more honourable, and consistent with virtue, and as such we esteem them; but then they are like physic to a man in health. Should you, or any of our allies who imagin'd us to be at war, and incapable of maintaining it, send us a supply of

men, arms, and provision, but expect we should accept of it, when they found us enjoying a profound peace? The case is much the same. Your generosity has made you look upon us as sinking under the poverty of our condition; whereas that very poverty, instead of being burthensome to us, we look upon as our greatest happiness, glory, and delight, and as the most welcome guest that can come within our walls. The philosophers who sent you here, in that, made the noblest use they could of their wealth, and you may assure them, that we highly commend and thank them for it: but tell them, at the same time, that we make the right use of our poverty." Theanor, still desirous to engage him to accept something valuable from him, begged that he would take at least as much as would reimburse him the charges which Polymnis, his father, had been at in the maintenance and funeral obsequies of his late præceptor Lyfis. To which he replied, "That Lyfis had abundantly repaid him, in the pains he took to make him cherish the practice of poverty." This occasioned some friendly debate between them, in which Theanor endeavoured to make him sensible of the necessity of acquiring at least an honourable competency; which only gave the other an opportunity of displaying his talent in praise of his favourite notion of poverty, which he did with such forcible reasoning as left Theanor without reply. The truth is, Epaminondas had a double view in practising and promoting this his darling virtue, *viz.* To keep himself proof against corruption; and, by his precepts and example, to reform, as much as in him lay, the luxury and dissipation of the people. As neither bribes nor promises could gain him from the interest of his country, so neither threatenings nor dangers could make him betray the honour of it. It was this noble ardour that made him go and fight for it as a private centinel,

centinel, when his ungrateful countrymen had been induced by the prevailing faction to strip him of all his posts.

PLUT. COR. NEP. IN VIT. IN EPAM.

PTOLEMY Philadelphus, king of Egypt, having sent to desire the friendship of the Roman people, an embassy was dispatched from Rome the following year, in return for the civilities of Ptolemy. The ambassadors were Q. Fabius Gurges, Cn. Fabius Pictor, with Numerius his brother, and Q. Ogulnius. The disinterested air with which they appeared, sufficiently indicated the greatness of their souls. Ptolemy gave them a splendid entertainment, and took that opportunity to present each of them with a crown of gold, which they received because they were unwilling to disoblige him by declining the honour he intended them; but they went the next morning, and placed them on the head of the king's statues erected in the public parts of the city. The king likewise having tendered them very considerable presents, at their audience of leave, they received them as they before accepted of the crowns; but before they went to the senate to give an account of their embassy, after their arrival at Rome, they deposited all those presents in the public treasury, and made it evident, by so noble a conduct, that persons of honour ought, when they serve the public, to propose no other advantage to themselves than the honour of acquitting themselves well of their duty. The republic, however, would not suffer itself to be exceeded in generosity of sentiments. The senate and people came to a resolution, that the ambassadors, in consideration of the services they had rendered the state, should receive a sum of money equivalent to that they had deposited in the public treasury.

treasury. This indeed was an amiable contest between generosity and glory; and one is at a loss to know to which of the antagonists to ascribe the victory. Where shall we now find men who devote themselves in such a manner to the public good, without any interested expectations of a return; and who enter upon employments in the state without the least view of enriching themselves.

But let me add too, where shall we find states and princes who know how to esteem and recompence merit in this manner? We may observe here, says Valerius Maximus, three fine models set before us in the noble liberality of Ptolemy, the disinterested spirit of the ambassadors, and the grateful equity of the Romans.

VAL. MAX. lib. iv.

c. 3.

THE deputies of Philip, king of Macedon, offering great sums of money in that prince's name to Phocion, the Athenian, and intreating him to accept them, if not for himself, at least for his children, who were in such circumstances that it would be impossible for them to support the glory of his name: "If they resemble me, said Phocion, the little spot of ground, with the produce of which I have hitherto lived, and which has raised me to the glory you mention, will be sufficient to maintain them: if it will not, I do not intend to have them wealthy merely to foment and heighten their luxury." Alexander the Great, son of Philip, having sent him an hundred talents, Phocion asked those who brought them upon what design Alexander had sent him so great a sum, and did not remit any to the rest of the Athenians? "It is, replied they, because Alexander looks upon you as the most just and virtuous man." Says Phocion, "Let him suffer me

me still to enjoy that character, and be really what I am taken for."

COR. NEPOT. IN PHOC.

STRABO, king of the Sidonians, having declared in favour of Darius, the Persian monarch, Alexander the Great expelled him the kingdom, and permitted Hephæstion, his beloved friend, to give the crown to whomsoever of the Sidonians he should judge worthy of so exalted a station. This favourite was quartered at the house of two brothers, who were young, and of the most considerable family in the city; to these he offered the crown, but they declined to accept it, telling him, that according to the laws of their country, no person could ascend the throne, unless he were of the blood royal. Hephæstion admiring this greatness of soul, which could contemn what others strive to obtain by fire and sword, "Continue," says he to them, "in this way of thinking; you who before were sensible that it was much more glorious to refuse a diadem than to accept it. However, name me some person of the royal family, who may remember, when he is king, that it was you that set the crown on his head." The brothers observing that several through excessive ambition aspired to this high station, and to obtain it paid a servile court to Alexander's favourites, declared that they did not know any person more worthy of the diadem than one Abdolonymus, descended, though at a great distance, from the royal line; but who at the same time was so poor, that he was obliged to get his bread by day labour in a garden without the city. His honesty and integrity had reduced him, as well as many more, to so extreme poverty. Immediately the two brothers went in search of Abdolonymus with the royal garments, and found him weeding his garden; they then saluted him king,

and

and one of them addressed him thus : " You must now change your tatters for the dress I have brought you. Put off the mean and contemptible habit in which you have grown old. Assume the sentiments of a prince ; but when you are seated on the throne, continue to preserve the virtue which made you worthy of it. And when you shall have ascended it, and by that means become the supreme dispenser of life and death over all your citizens, be sure never to forget the condition in which, or rather for which you was elected." Abdolonymus looked upon the whole as a dream, and, unable to guess the meaning of it, asked, if they were not ashamed to ridicule him in that manner ? But, as he made a greater resistance than suited their inclinations, they themselves washed him, and threw over his shoulders a purple robe, richly embroidered with gold ; then after repeated oaths of their being, in earnest, they conducted him to the palace. The news of this was immediately spread over the whole city. Most of the inhabitants were overjoyed at it ; but some murmured, especially the rich, who, despising Abdolonymus's former abject state, could not forbear shewing their resentment upon that account in the king's court. Alexander commanded the new elected prince to be sent for ; and, after surveying him attentively a long while, spoke thus ; " Thy air and mien do not contradict what is related of thy extraction ; but I should be glad to know with what frame of mind thou didst bear thy poverty."—" Would to the gods, replied he, that I may bear this crown with equal patience." These hands have procured me all I desired ; and whilst I possessed nothing, I wanted nothing." This answer gave Alexander an high idea of Abdolonymus's virtue ; so that he presented him not only with all the rich furniture which had belonged to

Strabo,

Strabo, and part of the Persian plunder, but likewise annexed one of the neighbouring provinces to his dominions.

Q. CURT. lib. iv. c. 1. and lib. viii. c. 14.

CHOREGUS once served his country as a statesman and a general. The public good was the only object he kept constantly in view; and he regarded nothing with indifference that had a tendency to promote it. When he had once formed any design which might advance the common interest, the execution of it was certain, if he had no obstacles to surmount but the cavillings of perverted reason, and the machinations of sedition. The inconveniences of a project might induce him to drop it, but he was not to be diverted from his purpose by difficulties. Although he was the favourite of his prince; yet, far from stooping to gratify his vanity by servile adulation, he dared to set truth before him without a veil, and to confront him with it wheresoever he turned. This glorious and unshaken integrity frequently exposed him to the danger of losing his post; but the public interest was always, in his opinion, to be preferred to his own: he deemed it greater honour to serve his prince, than to continue in his favour; and was less solicitous to avoid disgrace than not to deserve it. I have already, said he, ventured my life in battle for my master's honour and my own; and should I fear to risque my fortune."

Happy the monarch, on whom indulgent heaven shall bestow a minister like this! Alexanders and Cæsars, however rare, are yet less so than disinterested ministers of state, who have no other end in view than the good of their country, and the glory of their prince.

The

The domestic troubles which happened at Rome about the year 294 excited great animosity and divisions among the people, the senate, and inferior officers. Herodonius, a very rich and powerful Sabine, and still more bold and ambitious, taking advantage of the present unhappy posture of affairs, endeavoured to make himself master of the city. With a body of exiles and slaves to about the number of four thousand five hundred, he seized the capitol in the night. The consul Valerius Publicola with much difficulty assembled an army, and defeated the insurgents, but was unfortunately killed at the head of his troops. Another consul was now to be chosen; but where to find a man possessed of such eminent abilities as could silence discord, reconcile the jarring sentiments of the people, as could act with moderation on the one hand, and resolution on the other; and have nothing so much at heart as the good of the republic, was extremely difficult. However, after much deliberation, the choice fell on L. Quintus Cincinnatus. In consequence of which the senate dispatched deputies to invite him to take possession of his office. He was at that time at work in his field, holding the plough himself. When he saw the deputies of the senate, he stopped his oxen, much surprized at the croud of people, not knowing what they wanted. One of the number advanced, and gave him notice to dress himself in a more convenient garb; upon which he went into his cottage, put on his cloaths, and came to those who waited for him. He was immediately saluted consul. The purple robe was put on him, the lictors with their axes placed themselves before him to execute his orders, and he was desired to repair to Rome. That sight gave him concern and affliction; he was silent for some time, and shed tears. When he spoke, he only said,

“ My

"My field then will not be sown this year." Happy times! Admirable simplicity! Poverty was not universally practised; but it was esteemed and honoured; and not considered as a disqualification for the highest dignities of the state. The conduct of Quintus, during his consulship, fully evinced what a noble nature, what constancy, and what greatness of soul, inhabited a poor wretched cottage.

Quintus, having entered upon office, informed himself of all that had passed in the invasion of Herodonius. Taking occasion from thence to call an assembly of the people, he ascended the tribunal of harangues, and in a discourse full of spirit, resolution, and zeal for the public welfare, he first reproached the senate for their indolence and pusillanimity in giving way to the pretensions of the tribunes; and, says he, whose whole merit consists in making seditious speeches, sowing discord between the two orders of the state, and prevailing by their intrigues to be continued two or three years in offices, and to act in it with tyrannical licence. The people he severely reprimanded for their disorders and rebellion, and then with an intrepidity that amazed the senate, and struck terror into the people, he laid before them the vigorous measures he intended to pursue; from which he assured them, neither their power, their envy, nor their intrigues should ever divert him. His measures being well concerted, and his resolution invincible, he quickly appeased the tumult, and reinstated judiciary proceedings, which had been interrupted for many years. During the remainder of his consulship, he rendered justice to all that applied for it; and terminated most disputes in an amicable manner. He continued the whole day at his tribunal, was always easy of access; and whatever the affair
to

to be contested might be, he acted with regard to every one with the utmost good-nature and moderation. By so wise a conduct he rendered the government of the nobility so agreeable, that the poor, the common people, and persons of the most contemptible condition, had no longer occasion either to have recourse to the tribunes against the oppression of the powerful, or to demand new laws for the establishment of equality in trials; so much were they satisfied with that which the consul's equity observed to all alike, and his impartiality in all affairs.

So peaceful a government could not fail of applause; and the people, in consequence, expressed their entire satisfaction in it. But what charmed them was, that Quintus, upon the expiration of his term, refused to be continued in office, with no less constancy than he had pain at first in accepting it. The senate, in particular, forgot nothing that might induce him to comply with being continued in the consulship; but all their intreaties and solicitations were to no purpose. "Is it a wonder," says he, addressing himself to the senators, "that your authority should be despised by the people? It is yourselves that render it contemptible. Because the people violate your decree*, in continuing their magistrates, you are for doing the same, that you may not be outdone by them in temerity, as if to shew most levity and licence were to have most power in the commonwealth. As to myself, that I may act directly the reverse to the tribunes, I declare, that I will not suffer myself to be re-elected consul in contempt of your decree. Then addressing himself to his colleagues, "I conjure you, Claudius," said he, "to prevent the senate from committing so gross a fault, and strenuously to op-

* The Roman consuls were chosen annually.

pose their design, if they persist in it; and as to what concerns yourself, I desire you to be assured, that far from taking offence at your opposition, as depriving me of an increase of honour, I shall consider it as a mark of your friendship for me, as an exaltation of my own glory in the proof of my disinterestedness, and as a singular favour that will spare me the envy and shame which the continuation of the consulship might otherwise draw upon me."

With the highest praises and blessings, he became the object of universal esteem, admiration, and love. Quintus divested himself of the purple, and made haste to return to his oxen, plough, and cottage, where he lived, as before, by the labour of his hands.

Is there any thing wanting to the glory of Quintus? Can the greatest riches, the most superb palaces, the most sumptuous equipages, dispute pre-eminence with the poor thatch and rustic furniture of our illustrious husbandman? Do they leave behind them, in the minds of those that behold them, the same sentiments as the simple relation of what regards Quintus gives the reader? Can any one, however prejudiced in favour of vanity and glare, deny him esteem and admiration? There is then something truly great, noble, and worthy, in the character of this Roman. What an happiness is it for a state, a province, a city, when those who have the administration of the government approach, though at a distance, the sentiments we admire in Quintus! an inflexible constancy for supporting good order and discipline, tempered with a mildness and candour proper for gaining the affection of the people; a wonderful art and ability in discerning and managing the passions; a conduct uniform, and always guided by reason, never by humour and caprice; a lover
of

of the public good, superior to all passions and prejudices ; an uniform disinterestedness, which never departs from itself ; an indefatigable application to labour, and the duties of his function ; a resolution proof against all things in the administration of justice : and, above all, a tender and lively zeal for the defence of the poor and the weak unjustly oppressed. Quintus, by these rare and excellent qualities, appeased tumult, and put a stop to licentiousness, during his consulship, which others were not capable of effecting. States would enjoy perpetual tranquillity were they governed by prudent, moderate, and equitable persons.

No sooner had this great man resigned his office, than domestic troubles embroiled the state afresh. To compleat its ruin, foreign enemies likewise seized the lucky opportunity of putting their designs in execution. The Sabines and the Æqui appeared in arms, and gained such considerable advantages over the Romans as occasioned universal terror and alarm. Aid was immediately dispatched : but at a council, wherein the principal persons of the senate were present, it was concluded, that the commonwealth stood in need of a dictator*. Upon which, the

*. The power of a dictator was supreme and absolute. He might proclaim war, levy forces, lead them out, or disband them, without consulting the senate. He could punish as he pleased, and from his judgment lay no appeal. This power was, however, only granted for six months, and upon the occasion of dangerous wars, sedition, or any such emergency as required a sudden and absolute command. To make the authority of his charge the more awful, he had always twenty four bundles of rods, and as many axes, carried before him in public. Nor was he only invested with the joint authority of both the consuls, whence the Grecians called him *Acumulus*, or *double consul* ; but during his administration all other magistrates ceased, except the tribunes, and left the whole government in his hands. The first person who was invested with this sovereign authority was Titus Lartius Flavius, on account of the troubles occasioned by the expulsion of Tarquinius Superbus, about

the consul Nautius, by virtue of his office, nominated Quintus Cincinnatus. The deputies found him holding the plough, in the same garb as we have described him before, when elected consul. They saluted him dictator, desired him to go to Rome, and told him in what condition the army was. Having taken proper measures for the security of the capital, he ordered all who were capable of bearing arms to assemble before sun-set in the field of Mars; which was accordingly done with the utmost expedition. Then placing himself at the head of the troops drawn up, not only for marching, but for battle in case of necessity, he set out that very night, and in a few hours they perceived themselves not far from the enemy. The dictator having examined the form and extent of the camp of the Æqui as much as the night would admit, he made his army extend itself around them. A general engagement ensued, in which the Æqui were totally defeated; and in order to draw from them a public confession that their nation was conquered and subjected, he insisted that they should lay down their arms, and pass under the yoke*.

The dictator abandoned the whole camp of the enemy, which was very rich, only to his own troops. As to the army under the consul Minucius, which had given way before the enemy, and been

about the year of Rome 253 or 255. This office had the repute to be the only safeguard of the commonwealth in times of danger, for the space of four hundred years; until Sylla and Julius Cæsar, having converted it into a tyranny, and rendered the very name odious, upon the murder of the latter a decree passed in the senate to forbid the use of it, upon any account whatsoever, for the future. KENNET'S ROM. HIST.

* The yoke was formed of two spears fixed in the earth, with a third laid a-cross, and fastened at the tops of them in the form of a gibbet. This was the highest infamy that could be inflicted on the vanquished.

190 DISINTERESTEDNESS.

been repulsed back to their camp, he thought it an extraordinary favour to remit them the punishment so shameful a cowardice had deserved. "You, soldiers," said he, with a severe tone, "who were upon the point of being the enemy's prey yourselves, you shall have no share in the enemies spoils." Then, turning to the consul, "As for you, L. Minucius," continued he, "till you begin to have the spirit and ability of a consul, you shall command these legions only as lieutenant." Minucius was accordingly obliged to divest himself of the consulship.

Quintus returned to Rome, where he received the honour of the most splendid triumph that ever adorned any general's success: for having, in the space of sixteen days, during which he had been invested with the dictatorship, saved the Roman camp from the most evident danger, defeated and cut to pieces the army of the enemy, taken and plundered one of their finest cities, and left a garrison in it; and, lastly, gratefully repaid the Tusculans, who had sent an army to their assistance.

These were some among many other advantages which this great man rendered his country. Sensible of their obligations, and desirous to convince him of their regard and gratitude, the senate made him an offer of as much of the lands he had taken from the enemy as he should think proper to accept, with as many slaves and cattle as were necessary to stock them. He returned them his thanks in terms of great acknowledgment; but would accept of nothing but a crown of gold, of a pound weight, decreed him by the army. He had no passion or desire beyond the field he cultivated, and the laborious life he had embraced; more glorious and contented with his poverty, than the richest with their treasures.

We may observe here, that the shining examples
 1 exhibited

D R U N K E N N E S S. 191

exhibited by Quintus, his love of poverty, his laborious industry in cultivating his field, his sober and frugal life, and his zeal for serving his country *without reward*, were then the manners of the public, and constituted the character of the Roman people. Examples of this kind made so profound an impression upon them, that in the latter times, when corruption prevailed, and even under the emperors, the same virtues were esteemed in the persons who practised them; which is a circumstance not observed of any other people.

What force, what power, has virtue *! It lends its lustre to all that surrounds it, and imparts to every thing an irradiation of glory and magnificence: whatever it touches becomes amiable, conspicuous, and admirable, notwithstanding an outside that seems only proper to excite contempt.



D R U N K E N N E S S.

S E N T I M E N T S.

THE man who praises drinking, stands a sot convicted on his own evidence.

It is very common that events arise from a debauch which are fatal, and always such as are disagreeable. With all a man's reason and good sense about him, his tongue is apt to utter things out of

* Quidquid attigit, in similitudinem sui adducit, et tingit. Interdum domos totas, quas in travit, dis posuitque, condecorat quidquid tractavit id amabile, conspicuum mirabile facit.

SENECA, epist. 66.

mere gaiety of heart, which may displease his best friends. Who then would trust himself to the power of wine, if there was no other objection against it than this, that it raises the imagination, and depresses the judgment.

However this tribe of people may think of themselves, a drunken man is a greater monster than any that is to be found amongst all the creatures which God has made, as indeed there is no character which appears more despicable, and depraved, in the eyes of all reasonable persons, than that of a drunkard.

E X A M P L E S.

CYRUS, according to the manners of the Persians, was from his infancy accustomed to sobriety and temperance ; of which he was himself a most illustrious example thro' the whole course of his life. When Cyrus was twelve years old, his mother Mandana took him with her into Media, to his grandfather Astyages, who, from the many things he had heard said in favour of that young prince, had a great desire to see him. In this court young Cyrus found very different manners from those of his own country : pride, luxury, and magnificence, reigned here universally ; all which did not affect Cyrus, who, without criticising or condemning what he saw, was contented to live as he had been brought up, and adhered to the principles he had imbibed from his infancy. He charmed his grandfather by his sprightliness and wit ; and gained every body's favour by his noble and engaging behaviour. Astyages, to make his grandson unwilling to return home, made a sumptuous entertainment, in which there was a vast plenty and profusion of every thing that was nice and delicate. All this exquisite cheer,
and

and magnificent preparation, Cyrus looked upon with great indifference. "The Persians," says he to the king, "instead of going such a round-about way to appease their hunger, have a much shorter to the same end; a little bread and a few cresses with them answer the purpose." Astyages desiring Cyrus to dispose of all the meats as he thought fit, the latter immediately distributed them to the king's officers in waiting; to one, because he taught him to ride; to another, because he waited well upon his grandfather; and to a third, because he took great care of his mother. Sacras, the king's cup-bearer, was the only person to whom he gave nothing. This officer, besides the post of cup-bearer, had that likewise of introducing those who were to have an audience of the king; and as he did not grant that favour to Cyrus as often as he desired it, he had the misfortune to displease the prince, who took this occasion to shew his resentment. Astyages, testifying some concern at the neglect of this officer, for whom he had a particular regard; and who deserved it, as he said, on account of the wonderful dexterity with which he served him: "Is that all, Sir?" replied Cyrus; if that be sufficient to merit your favour, you shall see I will quickly obtain it; for I will take upon me to serve you better than he." Immediately Cyrus is equipped as a cup-bearer; and advancing gravely, with a serious countenance, a napkin upon his shoulder, and holding the cup nicely with three of his fingers, he presented it to the king, with a dexterity and grace that charmed both Astyages and his mother Mandana. When he had done, he flung himself upon his grandfather's neck, and kissing him, cried out with great joy, O Sacras, poor Sacras, thou art undone; I shall have thy place. Astyages embraced him with great fondness, and said, "I am mighty well pleased,

pleased, my son ; nobody can serve with a better grace : but you have forgot one essential ceremony, which is that of tasting." And indeed the cup-bearer was used to pour some of the liquor into his left hand, and to taste it, before he presented it to the king. " No, replied Cyrus ; it was not through forgetfulness that I omitted that ceremony." " Why then, says Astyages ; for what reason did you omit it ?" " Because I apprehended there was poison in the liquor." " Poison, child ! how could you think so ?" " Yes, poison*, papa : for not long ago, at an entertainment you gave to the lords of your court, after the guests had drank a little of that liquor, I perceived all their heads were turned ; they sung, made a noise, and talked they did not know what ; you yourself seemed to have forgot that you were a king, and they that they were subjects ; and when you would have danced, you could not stand upon your legs." " Why, says Astyages ; have you never seen the same thing happen to your father ?" " No, never, says Cyrus." " What then ; how is it with him when he drinks ?" " Why, when he has drank, his thirst is quenched ; and that is all." XENOPH. CYR. lib. i.

CLITUS was one of Alexander's best friends, an old officer, who had fought under his father Philip, and signalized himself on many occasions. At the battle of the Granicus, as Alexander was fighting bare-headed, and Rosaces had his arm raised in order to strike him behind, he covered the king with his shield, and cut off the barbarian's hand. Hellanice, his sister, had nursed Alexander ; and he loved her with as much tenderness as if she had been his own mother. As the king, from these se-

* Totus in mensa capitur Augusta cibus venenum in auro bibitur.
SEN. TRYST. v 453.

veral considerations, had a very great respect for Clitus, he intrusted him with the government of one of the most important provinces of his empire ; and ordered him to set out the next day. In the evening, Clitus was invited to an entertainment, in which the king, after drinking to *excess*, began to celebrate his own exploits ; and was so excessively lavish of self-commendation, that he even shocked those very persons who knew what he spoke was in general true. Clitus, who by this time, as well as the rest of the company, was equally intoxicated, began to relate the actions of Philip, and his wars in Greece, preferring them to whatever was done by Alexander. Though the king was prodigiously vexed, he nevertheless stifled his resentment ; and it is probable that he would have quite suppressed his passion, had Clitus stopped there ; but the latter growing more and more talkative, as if determined to exasperate and insult the king, he was commanded to leave the table. “ He is in the right (says Clitus, as he rose up) not to bear free-born men at his table, who can only tell him truth. He will do well to pass his life among barbarians and slaves, who will pay adoration to his Persian girdle, and his white robe.” The king, no longer able to suppress his rage, snatched a javelin from one of the guards ; and would have killed Clitus on the spot, had not the courtiers with-held his arm, and Clitus been forced, with great difficulty, out of the hall. However, he returned into it that moment by another door, singing, with an air of insolence, verses reflecting highly on the prince, who, seeing the general near him, struck him with his javelin dead at his feet, crying out, at the same time, “ Go now to Philip, to Parmenio, and to Attalus.”

As soon as the king was capable of reflecting seriously on what he had done, his crime displayed it-

self to him in its blackest and most dreadful light: for though Clitus had committed a great and inexcusable fault; yet it must be confessed, that the circumstances of the banquet extenuates, in some degree, or throws, in some measure, a veil over Clitus's conduct. When a king makes a subject his companion in a debauch, he seems, on such an occasion, to forget his dignity, and to permit his subjects to forget it also: he gives a sanction, as it were, to the liberties, familiarities, and sudden flights, which wine commonly inspires. A fault, committed under these circumstances, is always a fault; but then it ought never to be expiated with the blood of the offender. This Alexander had generosity enough to acknowledge; and, at the same time, perceived that he had done the vile office of an executioner, in punishing, by an horrid murder, the uttering some indiscreet words, which ought to be imputed to the fumes of wine. Upon this, he threw himself on his friend's body, forced out the javelin, and would have dispatched himself with it, had he not been prevented by his guards. He passed that night and the next day in tears, stretched on the ground, and venting only groans and deep sighs.

Q. CURT. PLUT. IN ALEX. JUST. lib. xii. c. 6, 7.

A certain author* compares anger, when united with power, to thunder: and, indeed, what havock does it then make! But how dreadful must it be when joined with drunkenness! We see this in Alexander. How unhappy was that prince, not to have endeavoured to subdue those two vices in his youth; and to have been confirmed in them from

* Fulmen est, ubi cum potestate habitat iracundia. PUB. SYR.

the example of one of his tutors ! for it is asserted, that both were the consequences of his education*. But what can be meaner, and more unworthy a king, than drinking to excess ? What can be more fatal or bloody than the transports of anger ?

DURING Alexander's stay in Persopolis†, he entertained his friends at a banquet, at which the guests drank, as usual, to excess. Among the women who were admitted to it masked, was Thais, the courtesan, a native of Attica, and at that time mistress to Ptolemy, who afterwards was king of Egypt. About the end of the feast, during which she had studiously endeavoured to please the king, in the most artful and delicate manner, she said, with a gay tone of voice, " That it would be matter of inexpressible joy to her were she permitted (masked as she was, and in order to end the entertainment nobly) to burn the magnificent palace of Xerxes, who had burned Athens ; and to set it on fire with her own hand, in order that it might be said in all parts of the world, that the women who followed Alexander, in his expedition to Asia, had taken much better vengeance on the Persians, for the many calamities they had brought on the Grecians, than all the generals who had fought for them, both by sea and land."

* Non minus error eorum nocet moribus, si quidem Leonides Alexandri pædagogus, ut à Babylonio Diogene traditur quibusdam eum vitiis imbuat ; quæ robustum quoque, et jam maximum regem ab illa institutione puerili sunt prosecuta. QUINTIL. lib. i. c. 1.

† Persopolis was at that time one of the finest cities in the world, the ancient residence of the Persian monarchs, and the capital of their empire. Alexander had before possessed himself, either by force or capitulation, of a great number of incredibly rich cities : but all this was a trifle compared to the treasures he found here ; which, besides the cloaths and furniture of inestimable value, amounted to an hundred and twenty thousand talents, *i. e.* about eighteen millions of our money.

All the guests applauded the discourse ; when immediately the king rose from table, (his head being crowned with flowers) and, taking a torch in his hand, he advanced forward to execute this mighty exploit. The whole company follow him, breaking out into loud exclamations ; and afterwards, singing and dancing, they surround the palace. All the rest of the Macedonians, at this noise, ran in crowds with lighted tapers, and set fire to every part of it. However, Alexander was sorry, not long after, for what he had done ; and thereupon gave orders for extinguishing the flames, but it was too late.

ALEXANDER, having invited several of his friends and general officers to supper, proposed a crown as a reward for him who should drink most. He who conquered on this occasion was Promachus, who swallowed fourteen measures of wine, that is, eighteen or twenty pints. After receiving the prize, which was a crown worth a talent, *i. e.* about a thousand crowns, he survived his victory but three days. Of the rest of the guests, forty died of their intemperate drinking.

WHEN this same prince was at Babylon, after having spent a whole night in carousing, a second was proposed to him. He met accordingly ; and there were twenty guests at table. He drank to the health of every person in company, and then pledged them severally. After this, calling for Hercules's cup, which held an incredible quantity, it was filled, when he poured it all down, drinking to a Macedonian of the company, Proteas by name ; and afterwards pledged him again, in the same furious and extravagant bumper. He had no sooner swallowed it, than he fell upon the floor. " Here then, cries Seneca, (describing the fatal effects of drunkenness)

enness) is this hero, unconquered by all the toils of prodigious marches, to the dangers of sieges and combats, to the most violent extremes of heat and cold ; here he lies, subdued by his intemperance, and struck to the earth by the fatal cup of Hercules." In this condition he was seized with a fever, which, in a few days, terminated in death. He was thirty-two years and eight months old, of which he had reigned twelve. No one, says Plutarch and Arrian, suspected then that Alexander had been poisoned ; the true poison which brought him to his end was wine, which has killed many thousands besides Alexander. It was, says Seneca, *Intemperantia bibendi : et ille Herculeus ac fatalis Scyphus condidit.* Epist. 83.

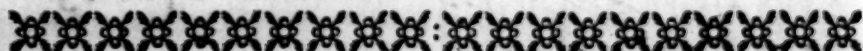
ANACHONIS, the philosopher, being asked by what means a man might best guard against the vice of drunkenness ? He made answer, " By bearing constantly in his view the loathsome, indecent behaviour of such as are intoxicated in this manner." Upon this principle, I suppose, was founded the custom of the Lacedemonians of exposing their drunken slaves to their children, who, by that means, conceived an early aversion to a vice which makes men appear so monstrous and irrational.

BONOSUS, a Briton, who was addicted to this vice, having set up for a share in the Roman empire, and being defeated in a great battle, hanged himself. When he was seen by the army in this melancholy situation, notwithstanding he had behaved himself very bravely, the common jest was, that the thing they saw hanging upon the tree before them was not a man, but a bottle. HIST. ENG.

DIONYSIUS, the younger tyrant of Syracuse, was so addicted to this enervating folly, that he

would sometimes be drunk for a week or ten days together. By this means he ruined his constitution, impaired his faculties, and became so cruel, ridiculous, and contemptible, that for their own preservation and happiness, his subjects were obliged to dethrone him.

THE son of Cyrillus, in a drunken fit, slew that holy man his father, and then most inhumanly put to death his mother, who was at that time big with child. He treated his sisters with great barbarity, and forcibly deflowered one of them. FRENCH ACAD.



E D U C A T I O N.

S E N T I M E N T S.

AN industrious and virtuous education of children is a better inheritance for them than a great estate. To what purpose is it, said Crates, to heap up great riches, and have no concern what manner of heirs you leave them to ?

The foundations of knowledge and virtue are laid in our childhood, and without an early care and attention we are almost lost in our very cradles ; for the principles we imbibe in our youth, we carry commonly to our graves. It is education that makes the man. To speak all in a few words, children are but blank paper, ready indifferently for any impression, good or bad ; for they take all upon credit, and it is much in the power of the first comer to write saint or devil upon it, which of the two he pleases ; so that one step out of the way of the institution

stitution is enough to poison the peace and reputation of a whole life. There is, however, in some tempers, such a natural barrenness that, like the sands of Arabia, they are never to be cultivated, or improved : and some will never learn any thing, because they understand every thing too soon. Give me, says Quintilian, (among his excellent rules for instructing youth) a child that is sensible of praise, and touched with glory, and that will cry at the shame of being outdone, and I will keep him to his business by emulation ; reproof will afflict, and honour will encourage him, and I shall not fear to cure him of his idleness.

The magisterial severity of some *pedagogues* frightens more learning out of children, than ever they can whip into them. Lessons and precepts ought to be gilt and sweetened, as we do pills and potions, so as to take off the gust of the remedy ; for it holds good, both in virtue and in health, that we love to be instructed, as well as physicked, with *pleasure*. But none can be eminent without application and genius. To become an able man, in any profession, three things are necessary, *nature, study, and practice*.

It is observed, that education is generally the worse in proportion to the wealth of the parents. Many are apt to think, that to dance, fence, speak French, and know how to behave among great persons, comprehends the whole duty of a gentleman ; which opinion is enough to destroy all the seeds of knowledge, honour, wisdom, and virtue among us. To be prudent, honest, and good, are infinitely higher accomplishments, than the being nice, florid, learned, or all that which the world calls great scholars and fine gentlemen.

Agefilaus being asked, What he thought most

proper for boys to learn? answered, what they ought to do when they came to be men.

It is not in the power of every man to provide for his children, with regard to the good things of this world, in the manner he could wish, or they perhaps deserve. His own circumstances may be too narrow to make theirs easy; his own interest, merit, or abilities, too small to recommend him to powerful favour and protection. But it is in every man's power to form their minds to the practice of virtue, and instil into them, as early as possible, the principles of religion and morality. And as piety strengthens the bonds of filial, as well as of every other duty, those children will always be the most obedient, tender, and affectionate, who act from conscientious and religious principles.

Parents there are every day found amongst us, who shew their power only by the abuse of it, who treat their children as slaves, who, yielding to every impulse of passion and resentment, always rebuke with asperity, and chastise with rigour: but surely such savages are a disgrace to human nature. Youth hath a thousand pleas to urge in its favour, which the deafest ear must listen to. There are few faults indeed in children which are not pardonable; and half their errors should only be attributed to inexperience and inadvertency.

A more dangerous, and certainly a much more frequent, error in parents, is an *unrestrained* and *excessive* fondness. The various passions and affections of human nature begin very early to exert and display themselves; and if they are not properly restrained and directed, will of necessity have a fatal and unconquerable influence over the whole tenor of our lives. If we give up the reins to appetite at an age when reason is too weak to guide them, and suffer the will to rule with despotic sway, uncontrouled

controuled by judgment, and unawed by parental authority, every vice will gain strength by habit, and every propensity to evil take such deep root in the soul as never to be extirpated. If the child is never corrected, it is most probable that the man will never be virtuous ; and if the child is always complied with, the man will be always unhappy.

E X A M P L E S.

IN a family where I lately spent some days on a visit, I observed a very remarkable instance of the untoward management of two children. Young master is a boy of strong, ungovernable passions, of no mean capacity, and an open, liberal temper ; add to this, the disadvantage that he is brought up to the prospect of a great estate. The girl is of surprising natural parts, but pettish, sullen, and haughty, though not without a considerable fund of native goodness. Both of them are excessively indulged by their parents. The father, who jumped into the estate by means of his relation to a wealthy citizen, is a strange, ignorant, unpolished creature ; and having had no education himself, has little notion of the importance of one, and is neither anxious about theirs, nor meddles in it ; but leaves them to the chances of life, and the ordinary track of training up children. The mother, a woman of great goodness, but who never had any of the improvements of education, is, you may very well believe, but little versed in the arts of forming young minds ; yet she thinks herself qualified by her natural sagacity, of which, indeed, she has a considerable share, for directing and managing her own children. But though she were better qualified than she is, her immoderate fondness would baffle the nicest management. He son is her favourite, in whom she sees no

faults; or, if they are too glaring to be hid, she winks at them: and if any of the family, or friends, complain of them to her, she is ready to put the fairest colouring on them, and is ready to ascribe the complaints to some unreasonable partiality or prejudice against her darling boy. The young gentleman, finding himself so secure of mamma's favour, takes all advantages, and stretches his prerogative to the utmost. The servants of the family he disciplines with all the force his fists and feet are masters of; and uses strangers who come to visit the family with the most indecent familiarities: some he calls names, others he salutes with a slap, or pulls off their wigs, or treads on their toes, with many such instances of rough courtesy. He is indulged, and (if I may use the expression) trained in the love of money. It is made the reward of doing his task, and the end of all his labours. His pockets are generally full; at least, money is never denied him, when he either coaxes or cries for it: and indeed I have seen him do both, with great dexterity. He is allowed to play, as much as he pleases, at cards, draughts, or any other game; and it is always for money. I have been diverted to see how the chances of the game have roused all his little passions. If he won, he triumphed over his adversary with immense eagerness and joy; if he lost, he cried, stormed, and bullied like a petty tyrant, and parted with his money with infinite regret. If the mother was provoked, at any time, to take notice of his irregularities, she did it with so little judgment, and so much heat, that it had little or no influence. Perhaps she frowned, and fired, and made a thundering noise for a while; but this was soon over, and master's tears, or sullen silence, soon brought on a perfect reconciliation. She shewed no care, and steady indignation, such as would have been sufficient to
produce

produce a lasting effect ; nor were her rebukes seconded with any substantial marks of displeasure, so as to make a deep impression on such a perverse child.

The young lady's temper is a little softer ; but not less imperious : she is brought up with a high opinion of the dignity of her rank, and contempt of the vulgar ; therefore the little thing imagines herself already a very considerable personage, takes state upon her in all companies, swells with rage at every little imaginary affront, and never thinks she is treated with respect enough ; the servants must pay her uncommon homage ; she must be helped at table before strangers of an ordinary rank. Her pretty features must not be discomposed by crossing her ; in short, humoured she must be in all things ; and when her ladyship is drest in all her finery, she is admired, caressed, and exalted into a little queen. This makes her vain and insolent to a degree of extravagance. She and her brother have pretty nearly the same tasks set them. They read, write, dance, and play together ; but will only read, or write, or do just as much as their little honours think proper. They go to learn as to some terrible task ; are restless and impatient till it is over ; and mind their tutor almost as much as the maid that puts them to bed : for his authority, not being duly supported by their parents, has no weight. In fine, they are so much humoured, so little restrained, and kept under proper government, that he must have more than the patience of a man, who can bear with their insolence ; and almost the capacity of an angel to shape and improve them into any tolerable figure : though with the genius and temper they have, they might be taught any thing, or moulded into any form, were they under the influence of proper discipline and authority. Upon the whole, I could not help thinking them an instance of the indiscreet conduct
of

of parents in the management of their children, whom, by an ill-judged fondness, they expose to the contempt and derision of mankind, and perhaps to irretrievable calamities.

EUGENIO is just out of his minority, and in the twenty-second year of his age; he practises the man with all that virtue and decency that makes his father's acquaintance covet his company; and indeed they may learn by his discourse the art of good reasoning, as well as the precepts of religion from his example. He is an entertaining companion to the gay young gentlemen his equals; and yet divines and philosophers take a pleasure to have Eugenio amongst them. He is caressed by his superiors in honour and years; and though he is released from the discipline of parental education, yet he treats the lady his mother with all the affectionate duty that could be desired or demanded of him ten years ago: his father is content to see his own youth outshone by his son, and confesses that Eugenio already promises greater things than Agathus did at thirty.

If you ask whence these happy qualities arise, I grant there was some foundation for them in the very make of his nature, there was something of a complexional virtue mingled with his frame; but it is much more owing to the wise conduct of his parents from his very infancy, and the blessing of Divine Grace attending their labours, their prayers, and their hopes.

He was trained up from the very cradle to all the duties of infant-virtue, by the allurements of love and reward, suited to his age; and never was driven to practise any thing by a frown or a hasty word, where it was possible for kinder affections to work the same effect by indulgence and delay.

As fast as his reasoning powers began to appear and exert themselves, they were conducted in an easy tract of thought, to find out and observe the reasonableness of every part of his duty, and the lovely character of a child obedient to reason and to his parents will; while every departure from duty was shewn to be so contrary to reason, as laid an early foundation for conscience to work upon: conscience began here to assume its office, and to manifest its authority in dictates, and reproofs, and reflections of mind, peaceful or painful, according to his behaviour. When his parents observed this inward monitor to awake in his soul, they could better trust him out of their sight.

When he became capable of conceiving of an Almighty and invisible Being, who made this world and every creature in it, he was taught to pay all due regards to this God his Maker; and from the authority and love of his father on earth, he was led to form right ideas (as far as childhood permitted) of the power, government, and goodness of the universal and supreme Father of all in heaven.

He was informed why punishment was due to an offence against God or his parents, that his fear might become an useful passion to awaken and guard his virtue; but he was instructed, at the same time, that where he heartily repented of a fault, and returned to his duty with new diligence, there was forgiveness to be obtained both of God and man.

When at any time a friend interceded for him to his father, after he had been guilty of a fault, he was hereby directed into the doctrine of Jesus the Mediator between God and Man; and thus he knew him as an Intercessor, before he could well understand the notion of his sacrifice and atonement.

In his younger years he passed but twice under the correction of the rod ; once for a fit of obstinacy and persisting in a falsehood ; then he was given up to severe chastisement, and it dispelled and cured the fullen humour for ever : and once for the contempt of his mother's authority he endured the scourge again, and he wanted it no more.

He was enticed sometimes to the love of letters, by making his lesson a reward of some domestick duty ; and a permission to pursue some parts of learning, was the appointed recompence of his diligence and improvement in others.

There was nothing required of his memory but what was first (as far as possible) let into his understanding : and by proper images and representations, suited to his years, he was taught to form some conception of the things described, before he was bid to learn the words by heart. Thus he was freed from the danger of treasuring up the cant and jargon of mere names, instead of the riches of solid knowledge.

Where any abstruse and difficult notions occurred in his course of learning, his preceptor postponed them till he had gone through that subject in a more superficial way ; for this purpose he passed twice through all the sciences ; and to make the doctrines of Christianity easy to him in his childhood, he had two or three Catechisms composed by his tutor, each of them suited to his more early or more improved capacity, till at twelve years old he was thought fit to learn that public form, which is more universally taught and approved.

As he was inured to reasoning from his childhood, so he was instructed to prove every thing, according to the nature of the subject, by natural or moral arguments, as far as years would admit : and thus he drew much of his early knowledge from
reason.

reason or from revelation by the force of his judgment, and not merely from his teachers by the strength of his memory.

His parents were persuaded indeed that they ought to teach him the principles of virtue while he was a child, and the most important truths of religion both natural and revealed, before he was capable of deriving them from the fund of his own reason; or of framing a religion for himself out of so large a book as the Bible. They thought themselves under the obligation of that divine command, "Train up a child in the way that he should go, and when he is old he will not depart from it." And therefore from a child they made him acquainted with the Holy Scriptures, and persuaded him to believe that they were given by the inspiration of God, before it was possible for him to take in the arguments from reason, history, tradition, &c. which must be joined together to confirm the sacred canon, and prove the several books of the Bible to be divine. Thus like Timothy "he continued in the things which he had learned and had been assured of, knowing of whom he had learned them." Yet as his years advanced, they thought it requisite to show him the solid and rational foundations of his faith, that his hope might be built upon the authority of God and not of men.

After he arrived at fifteen he was suffered to admit nothing into his full assent, till his mind saw the rational evidence of the proposition itself; or at least till he felt the power of those reasons which obliged him to assent upon moral evidence and testimony where the evidences of sense or of reason were not to be expected. He knew that he was not to hope for mathematical proofs that there is a pope at Rome, that the Turks have dominion over Judea, that St. Paul wrote an epistle to the Romans, that Christ

was crucified without the gates of Jerusalem, and that in three days time he rose from the dead ; and yet that there is just and reasonable evidence to enforce and support the belief of all these. Where truths were too sublime for present comprehension he would never admit them as a part of his faith till he saw full evidence of a speaking God and a divine revelation.

His tutor never imposed any thing on him with a magisterial air, but by way of advice recommended to him such studies and such methods of improvement, as his experience had long approved ; he gave frequent hints of the danger of some opinions, and the fatal consequences of some modish and mistaken principles. He let him know generally what sentiments he himself embraced among the divided opinions of the age ; and what clear and comprehensive knowledge, what satisfaction of judgment, serenity of mind, and peace of conscience, were to be found in the principles which he had chosen ; but he exhorted his pupil still to choose wisely for himself, and led him onward in the sciences, and, in common and sacred affairs, to frame his own sentiments by just rules of reasoning : though Eugenio did not superstitiously confine his belief to the opinions of his instructor, yet he could not but love the man that indulged him such a liberty of thought, and gave him such an admirable clue, by which he let himself into the secrets of knowledge, human and divine : thus under the happy and insensible influences of so prudent a supervisor, he traced the paths of learning, and enjoyed the unspeakable pleasure of being his own teacher, and of framing his opinions himself. By this means he began early to use his reason with freedom, and to judge for himself, without a servile submission to the authority of others ; and yet to pay a just and solemn deference to

to persons of age and experience, and particularly to those who were the proper and appointed guides of his youth, and who led him on so gently in the paths of knowledge.

He was not kept a stranger to the errors and follies of mankind, nor was he let loose amongst them, either in books or in company, without a guard and a guide. His preceptor let him know the gross mistakes and iniquities of men, ancient and modern, but inlaid him with proper principles of truth and virtue, and furnished him with such rules of judgment, as led him more easily to distinguish between good and bad ; and thus he was secured against the infection and the poison, both of the living and the dead.

He had early cautions given him to avoid the bantering tribe of mortals, and was instructed to distinguish a jest from an argument, so that a loud laugh at his religion never puts him nor his faith out of countenance. He is ever ready to render a reason of his christian hope, and to defend his Creed ; but he scorns to enter the lists with such a disputant that has no artillery but squib and flash, no arguments besides grimace and ridicule. Thus he supports the character of a christian with honour ; he confines his faith to his Bible, and his practice to all the rules of piety ; and yet thinks as freely as that vain herd of Atheists and Deists that arrogate the name of Free-thinkers to themselves.

You will enquire, perhaps, how he came to attain so manly a conduct in life at so early an age, and how every thing of the boy was worn off so soon. Truly, besides other influences, it is much owing to the happy management of Erasie, (that was the name of the lady his mother) she was frequent in the nursery, and inspired sentiments into his childhood becoming riper years. When there
was

was company in the parlour, with whom she could use such a freedom, she brought her son in among them, not to entertain them with his own noise and tattle and impertinence, but to hear their discourse, and sometimes to answer a little question or two they might ask him. When he was grown up to a youth, he was often admitted into the room with his father's acquaintance, and was indulged the liberty to ask and enquire on subjects that seemed to be above his years: he was encouraged to speak a sentence or two of his own thoughts, and thus to learn and practise a modest assurance. But when the company was gone, he was approved and praised if he behaved well, or received kind hints of admonition that he might know when he had been too silent, and when too forward to speak. Thus by enjoying the advantage of society above the level of his own age and understanding, he was always aspiring to imitation; and the excesses and defects of his conduct were daily noticed and cured.

His curiosity was gratified abroad with new sights and scenes as often as his parents could do it with convenience, that he might not stare and wonder at every strange object or occurrence; but he was made patient of restraint and disappointment, when he seemed to indulge an excessive desire of any needless diversion. If he sought any criminal pleasures, or diversions attended with great danger and inconvenience, the pursuit of them was absolutely forbidden; but it was done in so kind a manner, as made the guilt or peril of them appear in the strongest light, and thereby they were rendered hateful or formidable, rather than the objects of wish or desire.

When Eugenio first began to go abroad in the world, his companions were recommended to him by the prudence of his parents; or if he chose them himself

himself it was still within the reach of his tutor's observation, or the notice of his father's eye: nor was he suffered to run loose into promiscuous company, till it appeared that his mind was furnished with steady principles of virtue, till he had knowledge enough to defend those principles, and to repel the assaults that might be made upon his faith and manners.

Yet it was hardly thought fit to trust him to his own conduct for whole days together, lest he should meet with temptations too hard for his virtue, till he had gained resolution enough to say *no* boldly, and to maintain an obstinate refusal of pernicious pleasures. He was told before-hand how the profligate and the lewd would use all the arts of address, and how subtilly they would practise upon his good humour with powerful and tempting importunities. This set him ever upon his guard, and though he carried his sweetness of temper always about with him, yet he learned to conceal it where-soever it was neither proper or safe to appear. By a little converse in the world, he found that it was necessary to be positive, bold, and unmoveable in rejecting every proposal which might endanger his character or his morals: especially as he soon became sensible that a soft and cold denial gave courage to new attacks, and left him liable to be teized with fresh solicitations. He laid down this therefore for a constant rule, that where his reason had determined any practise to be either plainly sinful, or utterly inexpedient, he would give so firm a denial, upon the principles of virtue and religion, as should for ever discourage any further solicitations. This gave him the character of a man of resolute virtue, even among the rakes of the time, nor was he ever esteemed the less on this account. At first indeed he thought it a happy victory which he had
gotten

gotten over himself, when he could defy the shame of the world, and resolve to be a christian in the face of vice and infidelity: he found the shortest way to conquer this foolish shame, was to renounce it at once: then it was easy to practise singularity amidst a prophane multitude. And when he began to get courage enough to profess resolute piety without a blush, in the midst of such company as this, Agathus and Erasme then permitted their son to travel abroad, and to see more of the world, under the protection of their daily prayers. His first tour was through the neighbouring counties of England, he afterward enlarged the circuit of his travels, till he had visited foreign nations, and learned the value of his own.

In short, the restraints of his younger years were tempered with so much liberty, and managed with such prudence and tenderness, and these bonds of discipline were so gradually loosened as fast as he grew wise enough to govern himself, that Eugenio always carried about with him an inward conviction of the great love and wisdom of his parents and his tutor. The humours of the child now and then felt some reluctance against the pious discipline of his parents; but now he is arrived at man's estate, there is nothing that he looks back upon with greater satisfaction than the steps of their conduct, and the instances of his own submission. He often recounts these things with pleasure, as some of the chief favours of heaven, whereby he was guarded through all the dangers and follies of youth and childhood, and effectually kept, through divine grace operating by these happy means, from a thousand sorrows, and perhaps from everlasting ruin.

Though he has been released some years from the strictness of paternal government, yet he still makes his parents his chosen friends: and though they
cease

cease to practise authority upon him and absolute command, yet he pays the utmost deference to their counsels, and to the first notice of their inclinations. You shall never find him resisting and debating against their desires and propensities in little common things of life, which are indifferent in themselves; he thinks it carries in it too much contempt of those whom God and nature require him to honour. Whensoever he enters into any important action of life, he takes a filial pleasure to seek advice from his worthy parents; and it is uneasy to him to attempt any thing of moment without it. He does not indeed universally practise all their sentiments, but he gains their consent to follow his own reason and choice.

Some of the wild young gentlemen of the age may happen to laugh at him for being so much a boy still, and for shewing such subjection to the old folks, (as they call them :) with a scornful smile they bid him "Break off his leading-strings, and cast away his yokes of bondage." But for the most part he observes, that the same persons shake off all yokes at once, and at once break the bonds of nature, duty and religion: they pay but little regard to their superior in heaven, any more than to those on earth, and have forgot God and their parents together. "Nor will I ever be moved (says he) with the reproaches of those who make a jest of things sacred as well as civil, and treat their mother and their Maker with the same contempt."

PHRONISSA, when her daughters were little children, used to spend some hours daily in the nursery, and taught the young creatures to recite many a pretty passage out of the Bible, before they were capable of reading it themselves; yet at six years old they read the Scriptures with ease, and then they rejoiced to find the same stories in Gene-
fis

sis and in the Gospels which their mother had taught them before. As their years advanced, they were admitted into the best conversation, and had such books put into their hands as might acquaint them with the rules of prudence and piety in an easy and familiar way : the reading the lives of eminent persons who were examples of this kind, was one of the daily methods she used, at once to instruct and entertain them. By such means, and others which she wisely adapted to their advancing age, they had all the knowledge bestowed upon them that could be supposed proper for women, and that might render their character honourable and useful in the world.

Long has Phronissa known that domestic virtues are the business and the honour of her sex. Nature and history agree to assure her, that the conduct of the household is committed to the women, and the precepts and examples of Scripture confirm it. She educated her daughters therefore in constant acquaintance with all family-affairs, and they knew betimes what belonged to the provisions of the table, and the furniture of every room. Though her circumstances were considerable in the world, yet, by her own example, she made her children know, that a frequent visit to the kitchen was not beneath their state, nor the common menial affairs too mean for their notice, that they might be able hereafter to manage their own house, and not be directed, imposed upon, and perhaps ridiculed by their own servants.

They were initiated early in the science of the needle, and were bred up skilful in all the plain and flowery arts of it ; but it was never made a task nor a toil to them, nor did they waste their hours in those nice and tedious works, which cost our female ancestors seven years of their life, and
stitches

stitches without number. To render this exercise pleasant, one of them always entertained the company with some useful author while the rest were at work ; every one had freedom and encouragement to start what question she pleased, and to make any remarks on the present subject, that reading, working, and conversation might fill up the hour with variety and delight. Thus while their hands were making garments for themselves or for the poor, their minds were enriched with treasures of human and divine knowledge.

At proper seasons the young ladies were instructed in the gayer accomplishments of their age : but they were taught to esteem the song and the dance some of their meanest talents, because they are often forgotten in advanced years, and add but little to the virtue, the honour, or the happiness of life.

Phronissa herself was sprightly and active, and she abhorred a slothful and lazy humour ; therefore she constantly found out some inviting and agreeable employment for her daughters, that they might hate idleness as a mischievous vice, and be trained up to an active and useful life. Yet she perpetually insinuated the superior delights of the closet, and tempted them by all inviting methods to the love of devout retirement. Whensoever she seemed to distinguish them by any peculiar favours, it was generally upon some new indication of early piety, or some young practice of a self-denying virtue.

They were taught to receive visits in forms agreeable to the age ; and though they knew the modes of dress sufficient to secure them from any thing awkward or unfashionable, yet their minds were so well furnished with richer variety, that they had no need to run to those poor and trivial topicks, to exclude silence and dulness from the drawing-room.

Here I must publish it to their honour, to provoke the sex to imitation, that though they comported with the fashion in all their ornaments, so far as the fashion was modest, and could approve itself to reason or religion, yet Phronissa would not suffer their younger judgments so far to be imposed on by custom, as that the mode should be entirely the measure of all decency to them. She knew there is such a thing as natural harmony and agreeableness; in the beauties of colour and figure her delicacy of taste was exquisite; and where the mode run counter to nature, though she indulged her daughters to follow it in some innocent instances, because she loved not to be remarkably singular in things of indifference, yet she took care always to teach them to distinguish gay folly and affected extravagance from natural decencies, both in furniture and in dress: their rank in the world was eminent, but they never appeared the first, nor the highest in any new-fangled forms of attire. By her wise example and instructions she had so formed their minds, as to be able to see garments more gawdy, and even more modish than their own, without envy or wishes. They could bear to find a trimming set on a little awry, or the plait of a garment ill-disposed, without making the whole house and the day uneasy, and the sun and heavens smile upon them in vain.

Phronissa taught them the happy art of managing a visit with some useful improvement of the hour, and without offence. If a word of scandal occurred in company it was soon diverted or suppressed. The children were charged to speak well of their neighbours as far as truth would admit, and to be silent as to any thing further: but when the poor or the deformed were mentioned in discourse, the aged, the lame or the blind, those objects were handled

with the utmost tenderness : nothing could displease Phronissa more than to hear a jest thrown upon natural infirmities : she thought there was something sacred in misery, and it was not to be touched with a rude hand. All reproach and satire of this kind was for ever banished where she came ; and if ever raillery was indulged, vice and wilful folly were the constant subjects of it.

Persons of distinguished characters she always distinguished in her respect, and trained up her family to pay the same civilities. Whensoever she named her own parents it was with high veneration and love, and thereby she naturally led her children to give due honour to all their superior relatives.

Though it is the fashion of the age to laugh at the priesthood in all forms, and to teach every boy to scoff at a minister, Phronissa paid double honours to them who laboured in the word and doctrine, where their personal behaviour upheld the dignity of their office ; for she was persuaded St. Paul was a better director than the gay gentlemen of the mode. Besides, she wisely considered that a contempt of their persons would necessarily bring with it a contempt of all their ministrations ; and then she might carry her daughters to the church as much as she pleased : but preaching and praying, and all sacred things, would grow despicable and useless, when they had first learned to make a jest of the preacher.

But are these young ladies always confined at home ? Are they never suffered to see the world ? Yes, and sometimes without the guard of a mother too ; though Phronissa is so well beloved by her children, that they would very seldom choose to go without her. Their souls are inlaid betimes with the principles of virtue and prudence ; these are their con-

stant guard ; nor do they ever wish to make a visit where their mother has reason to suspect their safety.

They have freedom given them in all the common affairs of life to choose for themselves, but they take pleasure, for the most part, in referring the choice back again to their elders. Phronissa has managed the restraint of their younger years with so much reason and love, that they have seemed all their lives to know nothing but liberty ; an admonition of their parents meets with chearful compliance, and is never debated. A wish or desire has the same power over them now, as a command had in their infancy and childhood ; for the command was ever dressed in the softest language of authority, and this made every act of obedience a delight, till it became an habitual pleasure.

In short, they have been educated with such discretion, tenderness and piety, as have laid a foundation to make them happy and useful in the rising age : their parents with pleasure view the growing prospect, and return daily thanks to Almighty God, whose blessing has attended their watchful cares, and has thus far answered their most fervent devotions.

EQUITY.



E Q U I T Y.

S E N T I M E N T S.

EQUITY is the band of human society, a kind of tacit agreement and impresson of nature, without which there is not any thing we do that can deserve commendation.

Equity judges with lenity, laws with extremity. In all moral cases, the reason of the law is the law.

Equity consists in an exact and scrupulous regard to the rights of others, with a deliberate purpose to preserve them on all occasions sacred and inviolate.—And from this fair and equitable temper, performing every necessary act of justice that relates to their persons, or properties; being just to their merits, and just to their infirmities, making all the allowance in their favour which their circumstances require, and a good natured and equitable construction of particular cases will admit of; being true to our friendships, to our promises and contracts; just in our traffic, just in our demands, and just by observing a due moderation and proportion even in our resentments.

E X A M P L E S.

M. Popilius Lænas, the Roman consul, being sent against the Stelliates, a people in Liguria, bordering on the river Tanarus, killed and took so many of them prisoners, that finding the forces of their nation reduced to ten thousand men, they

submitted to the consul without settling any terms. Upon which Popilius took away their arms, dismantled their cities, reduced them all to slavery, and sold them and their goods to the best bidder. But such was the equity of the Roman senate, that they resented this severe and cruel proceeding, and passed a decree, commanding Popilius to restore the money he had received for the sale of the Stelliates, to set them at liberty, return to them their effects, and even to purchase new arms for them: and concluded their decree with words which posterity ought never to forget, "Victory is glorious, when it is confined to the subduing of an untractable enemy; but it becomes shameful when it is made use of to oppress the unfortunate." LIV. lib. xliii. c. 8.

CAIUS LUCIUS, nephew to C. Marius, the Roman consul, having made an attempt to commit the most infamous of all debaucheries upon a young soldier, Trebonius, for that was the young man's name, fired with indignation, left him dead on the spot. As Lucius was a military tribune, his death made a great noise. But the consul, though much affected with the death of his nephew, not only acquitted Trebonius, whom some vile flatterers warmly accused; but rewarded him for his courage, putting with his own hand one of those crowns on his head, which generals only bestowed on soldiers who had signalized themselves by some valiant action. The whole army resounded with applause; and the news being carried to Rome, gave the people so much pleasure, that Marius was chosen consul the next year and honoured with the command of the army in Transalpine Gaul. PLUT. IN MARIO

BRUTUS,

BRUTUS, upon the accusation of the inhabitants of Sardis, publicly condemned, and branded with infamy, Lucius Pella, who had been formerly censor, and often employed by Brutus himself in offices of trust, for having embezzled the public money. This sentence offended his friend Cassius, who, but a few days before, had absolved in public two of his own friends, and continued them in their offices, though accused of the same crime; contenting himself only with reprimanding them in private. He did not conceal his sentiments on this head from Brutus, whom he accused in a friendly manner of too much rigour and severity, when gentleness and favour were more necessary, and would prove of greater service to their cause. In answer to this, Brutus put him in mind of the Ides of March, the day on which they killed Cæsar, who himself neither vexed nor oppressed mankind, but was the support of those who did. He desired him to consider, that if justice could be neglected, under any colour or pretence, it had been better to suffer the injustice of Cæsar's friends, than to give impunity to their own: "For then," said he, "we could have been accused of cowardice only; whereas now, if we connive at the injustice of others, we make ourselves liable to the same accusation, and share with them in the guilt." From this we may perceive, as Plutarch observes, what was the rule of all Brutus's actions.

PLUT. IN BRUTO.

TRAJAN, the Roman emperor, would never suffer any one to be condemned upon suspicions, however strong and well-grounded; saying, it was better a thousand criminals should escape unpunished, than one innocent person be condemned. When he appointed Subarranus, captain of his guards, to present him, according to custom, with a drawn

sword, the badge of his office, he used these memorable words: *Pro me, si merear, in me*, "Employ this sword for me; but turn it, if I deserve it, against me." DIO. p. 778.

He allowed none of his freedmen any share in the administration, telling them, that *he*, and not *they*, was invested with the sovereign power; and therefore warning them not to assume any authority inconsistent with their rank. Some persons having a suit with one of them, by name Eurythmus, and seeming to fear the imperial freedman, Trajan assured them, that the cause should be heard, discussed, and decided, according to the strictest laws of justice; adding, "For neither is he Polycletus, nor I Nero." *Polycletus* was that *cruel prince's* freedman, infamous for his rapine and injustice.

The same excellent prince, having assumed the fasces, in the presence of the people, bound himself by a solemn oath to observe the laws, declaring, "That what was forbidden to private citizens was equally forbidden to princes, who, as they are not above the laws, are no less bound than the meanest of the populace to conform to them." Hence to the public vows, which were in the beginning of each year offered for the health and prosperity of the emperor, he added these conditions: *if he observes the laws; if he governs the republic as he ought; if he procures the happiness of his people.*

PLIN. PANEG. p. 134.

MYSIAS, the brother of Antigonus, king of Macedon, desired him to hear a cause, in which he was a party, in his chamber. "No, my dear brother," answered Antigonus: "I will hear it in the open court of justice; because I must do justice."

PLUT. IN APOPHTHEGM. REG.

WHEN

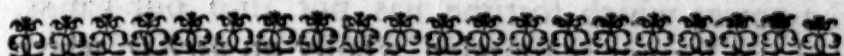
WHEN Phocion was desired to do somewhat that was wrong, in his opinion, for the service of the Macedonians, "Antipater," said he, "cannot have me for his friend and flatterer."

THE Persians thought it reasonable to put the good as well as the evil, the merits of the offender as well as the demerits, into the scales of justice: nor was it just, in their opinion, that one single crime should obliterate all the good actions a man had done during his life; because it might rather be considered as an effect of human frailty, than of a confirmed malignity of mind. Upon this principle it was that Darius, having condemned a judge to death for some prevarication in his office, and afterwards, calling to mind the important services he had rendered both the state and the royal family, revoked the sentence, at the very moment of its going to be executed; and acknowledged, that he had pronounced it with more precipitation than wisdom. But one important and essential rule which they observed in their judgments was, in the first place, never to condemn any person without bringing his accuser to his face, and without giving him time, and all other means necessary, for defending himself against the articles laid to his charge; and, in the second place, if the person accused was found innocent, to inflict the very same punishment upon the accuser as the other was to have suffered, had he been found guilty. Artaxerxes gave a fine example of the just rigour that ought to be exercised on such occasions. One of the king's favourites, ambitious of getting a place possessed by one of his best officers, endeavoured to make the king suspect the fidelity of that officer; and, to that end, sent information to court full of calumnies against him, persuading himself that the king, from the great credit he had

with his majesty, would believe the thing upon his bare word, without further examination ; for such is the general character of calumniators. They are afraid of evidence and light. They make it their business to shut out the innocent from all recesses to their prince, and thereby put it out of their power to vindicate themselves. The officer was imprisoned : but he desired of the king, before he was condemned, that his cause might be heard, and his accusers ordered to produce their evidence against him. The king did so : and as there was no proof but the letters which his enemy had written against him, he was cleared, and his innocence fully justified, by the three commissioners that sat upon his trial. All the king's indignation fell upon the perfidious accuser, who had thus attempted to abuse the favour and confidence of his royal master. This prince, who was very wise, and knew that one of the true signs of a prudent government was to have the subjects stand more in awe of the law than of informers, would have thought an opposite conduct a direct violation of one of the most common rules of natural equity * and humanity. It would have been opening a door to envy, hatred, and revenge ; it would have been exposing the honest simplicity of good and faithful subjects to the cruel malice of detestable informers, and arming these with the sword of public authority ; in a word, it would have been divesting the throne of the most noble privilege belonging to it, namely, of being a sanctuary for innocence, against violence and calumny. HEROD. lib. vii. c. 194.

* Princeps, qui dilatores non castigat irritat. SUTTON.

FAITH



FAITH PUBLIC, not to be violated.

S E N T I M E N T S.

EVERY wise man, especially in authority and command, ought to regard justice, probity, and the faith of engagements, as the most precious treasure he can possess; and as an assured resource, and an infallible support, in all the events that can happen.

If we took as much pains to be what we ought, as we do to deceive others, by disguising what we are, we might appear as we are, without being at the trouble of any disguise.

E X A M P L E S.

DURING the war between the Athenians and Lacedemonians, Brasides, general of the latter, laid siege to the city of Amphipolis; but, before he proceeded to hostilities, was resolved to try what moderation and justice would produce. He solicited them to surrender without force, and to form an alliance with his nation; and to induce them to it, declared, that he had taken an oath, in presence of the magistrates, to leave all those in the enjoyment of their liberties who would conclude an alliance with him; and that he ought to be considered as the most abandoned of men should he employ oaths to ensnare their fidelity. "For a fraud," said he, "cloaked with a specious pretence, reflects greater dishonour on persons in high station than

open violence ; because the latter is the effect of the power which fortune has put into our hands, and the former is founded wholly on *perfidy*, which is *the bane of society*. Now I," continues he, " should do a great disservice to my country, besides dishonouring it eternally, if, by procuring it some slight advantages, I should ruin the reputation it enjoys of being just and faithful to its promises ; which renders it much more powerful than all its forces united together, because it acquires it the esteem and confidence of other states." Upon such noble and equitable principles as these, Brades always formed his conduct ; believing, that the strongest bulwark of a nation is justice, moderation, and integrity : and by this conduct he brought over a great number of the enemy's allies.

How widely different were the conduct and politics of Philip of Macedon. We see in this prince a boundless ambition, conducted by an artful, insinuating, subtle genius ; but we do not find him possessed of the qualities which form the truly great man. Philip had neither faith nor honour ; every thing that could contribute to the aggrandizing of his power was, in his sense, just and lawful. He gave his word with a firm resolution to break it ; and made promises which he would have been very sorry to keep. He thought himself skilful, in proportion as he was perfidious ; and made his glory consist in deceiving all with whom he treated. He did not blush to say, " That children were amused with play-things, and men with oaths." *ÆLIAN*, lib. vii. c. 2. *DEMOST. OLYNTH. II.* p. 22.

How shameful was it for a prince to be thus distinguished by being more artful, a greater dissembler, more profound in malice, and more a knave, than any other person of his age ; and to leave so infamous

mous a character of himself to all posterity ! What idea should we form to ourselves in the commerce of the world of a man who should value himself for tricking others, and rank insincerity and fraud among the virtues ? Such a character in private life is detested as the bane and ruin of society. How then can it become an object of esteem and admiration in princes and ministers of state, persons who are bound by stronger ties than the rest of men (because of the eminence of their stations, and the importance of the employments they fill) to revere sincerity, justice, and, above all, the sanctity of treaties and oaths ; to bind which they invoke the name and majesty of a God, the inexorable avenger of perfidy and impiety ? A bare promise, among private persons, ought to be sacred and inviolable, if they have the least sense of honour ; but how much more ought it to be among princes ? We are bound to speak truth to our neighbour ; for the use and application of speech implies a tacit promise of truth, speech having been given us for no other purpose. It is not a compact between one private man with another : it is a common compact of mankind in general ; and a kind of right of nations, or rather a law of nature. Now, whoever tells an untruth violates this law and common compact. How greatly is the enormity of violating the sanctity of an oath increased, when we call upon the name of God to witness it, as is the custom always in treaties ? “ Were sincerity and truth banished from every other part of the earth,” said John I. king of France, upon being solicited to violate a treaty, “ they ought to be found in the hearts and mouths of kings.”

The circumstance which prompts politicians to act perfidiously is, their being persuaded, that it is the only means to make a negociation succeed.

But,

But, though this were the case, can it ever be lawful to purchase such success at the expence of probity, honour, and religion? "If your father-in-law, Ferdinand the catholic," said Lewis XII. to Philip arch-duke of Austria "has acted perfidiously, I am determined not to imitate him; and I am much better pleased with having lost a kingdom (Naples) which I am able to recover, than I should have been had I lost my honour, which can never be recovered."

But those politicians who have neither honour nor religion, deceive themselves, even in this particular. I shall not have recourse to the Christian world for princes and ministers, whose notions of policy were very different from these. How many great men may we find in the history of Greece, in particular, who were perfectly successful in the administration of public affairs, in treaties of peace and war; in a word, in the most important negotiations, without once making use of artifice and deceit? An Aristides, a Cimon, a Phocion, and many more: some of whom were so very scrupulous in matters relating to truth, as to believe they were not allowed to tell a falsehood, even laughing, and in sport. Cyrus, the most famous conqueror of the East, thought nothing was more unworthy of a prince, nor more capable of drawing upon him the contempt and hatred of his subjects, than lying and deceit. It therefore ought to be looked upon as a truth, that no success, how shining soever, can, or ought to cover the shame and ignominy which arise from breach of faith and perjury. ROLL. AN. HIST. vol. vii.

FIDELITY



FIDELITY in SERVANTS.

SENTIMENTS.

LOVE is the life and soul of every relative duty, the powerful, enlivening, principle, which alone can inspire us with vigour and activity in the execution of it. Without this, even diligence is ungrateful, and submission itself has the air of disobedience.

Mutual trust and confidence are the great bonds of society, without which it cannot possibly subsist. When we have bound ourselves, therefore, by contract, when we have agreed, in return for the benefits and advantages of daily support and protection, to promote the interest and welfare of those who thus support and protect us, the obligation is doubtless of double force, and the neglect of it totally unpardonable. A good servant will therefore not only be obedient, honest, and diligent; but will place himself in the circumstances and situation of his master, and do as he would then wish to be done by. He will be strictly just and faithful, with regard to every thing committed to his care; endeavouring to promote in others that fidelity which he doth himself practise. He will be too active and diligent in the discharge of his duty to stand in need of any admonitions to the performance, or any reproaches for the omission of it. He will insensibly contract a regard and esteem for those whom he serves, which will naturally grow up into the tenderest regard and affection; so that his

232 FIDELITY IN SERVANTS.

his labour will be the labour of love, and his service perfect freedom. In a word, should his master be in danger, the good servant will testify his regard and friendship, even at the hazard of his life.

EXAMPLES.

THE Romans besieged Grumentum, in Lucania; and when the city was reduced to the last extremity, two slaves escaped into the camp of the besiegers. Soon after the place was taken by storm, and plundered. The two slaves, at this time, ran to the house of their mistress, whom they seized with a kind of violence, and carried off, threatening her both with their words and gestures; and when they were asked, Who she was? they answered, She was their mistress, and a most cruel mistress; upon whom they were going to take revenge for all the barbarous treatment they had suffered from her. In this manner, they made her quit the city, and conveyed her to a safe retreat; where they concealed her with great care. Then, when the fury of the soldiery was over, and every thing quiet in the city, they brought her into it again, and obeyed her as before. She gave them their liberty, which was the greatest reward in her power to bestow; but certainly extremely short of the favour she had received. SEN. DE BENIF. iii. 23.

ABOUT the year of Rome 638, six vestal virgins were accused of incontinence; and the illustrious orator M. Antonius, among many others, was suspected of having criminal conversation with them. He was actually quæstor, and having Asia for his province, was upon the point of setting out for Brundisium, when he was informed of the accusation

tion against him ; and, as there was a law to exempt those from prosecution who were absent in the service of their country, he might have easily evaded a trial. But, conscious of his own innocence, he postponed his journey ; and returned from Brundisium to Rome, to clear himself, even from the suspicion of the charge brought against him. In the course of the trial, one circumstance rendered the defence of the accused very precarious and uncertain. The prosecutors demanded that a slave, who they pretended had carried a torch before him in the night when he went to the criminal rendezvous, should be delivered up to them, in order to his being put to the question. This slave was very young. Antonius was therefore in extreme apprehensions both for the weakness of his years, and the violence of the pains he was going to suffer. But the slave himself exhorted his master to deliver him up without fear ; assuring him, that his fidelity was proof against the most cruel inflictions. He kept his word ; and the question, which was very rigorous amongst the Romans, whips, racks, and red-hot irons, could not overcome his constancy, nor make him speak in a manner prejudicial to the accused.

This example proves that virtue, and consequently true nobility, is of all ranks and conditions. Antonius was acquitted ; and set out for his province with honour and tranquility. VAL. MAXIM. lib. iii. c. 7.

NO sooner was Marius returned to Rome and his former greatness *, than he filled not only the city, but all Italy, with the effects of his fury and revenge. The highways and cities were full of his guards, who followed those that fled like hounds,

* See the head *Ambition*.

by the scent, and very few escaped. The unfortunate found neither faithful friends nor relations; and almost all of them were betrayed by those to whose houses they had fled for security. This ought to make the fidelity of Cornutus's servants the more admirable, who, after having concealed him in a safe place, took a dead body, which they tied up by the neck to a beam, to make it be believed that it was their master, who had hanged himself; and shewed him in that situation, with a gold ring on his finger, to the soldiers who sought him. They afterwards acted the whole ceremony of a funeral, without any body's suspecting the truth; and, during that time, Cornutus escaped into Gaul.

PLUT. APPIAN.



F L A T T E R Y.

S E N T I M E N T S.

Nothing misbecomes
The man that would be thought a friend, like flatt'ry;
Flatt'ry, the meanest kind of base dissembling,
And only used to catch the grossest fools.

Please not thyself the flattering croud to hear;
'Tis fulsome stuff, to please thy itching ear.
Survey thy soul; not what thou dost appear,
But what thou art.—

THE heart has no avenue so open as that of
flattery, which, like some enchantment, lays
all its guards asleep.

Nothing

Nothing sinks a great character so much as raising it above credibility.

He that reviles me (it may be) calls me fool ; but he that flatters me, if I take not heed, will make me one.

Satisfaction can no where be placed but in a just sense of our own integrity, without regard to the opinions of others.

The only coin that is most current among mankind is flattery : the only benefit of which is, that, by hearing what we are not, we may learn what we ought to be.

E X A M P L E S.

WHEN Ptolemy Evergetes first set out on his expedition into Syria, his queen, Berenice, who tenderly loved him, being apprehensive of the dangers to which he might be exposed in the war, made a vow to consecrate her hair, which was her chief ornament, in case he should return safe. The prince returned not only safe, but crowned with glory and success ; whereupon Berenice, to discharge her vow, immediately cut off her hair, and dedicated it to the gods, in the temple which Ptolemy Philadelphus had built in honour of his beloved Arsinol, under the name of the Zephyrian Venus, on the promontory of Zephyrium, in Cyprus. But this consecrated hair being lost soon after, or perhaps contemptuously flung away by the priests, Ptolemy was much offended at this accident, and threatened to punish the priests for their neglect. Hereupon Canon of Samos, a flattering courtier, and great mathematician, to appease the king's wrath, and gain his favour, gave out that the queen's locks had been conveyed up to heaven ; and pointed out
seven

seven stars which, till that time, had not belonged to any constellation, declaring, that they were the queen's hair. Several other astronomers, either to make their court, as well as Conon, to the king, or out of fear of drawing upon themselves his displeasure, affirmed the same thing; and hence *coma Berenices*, or the hair of Berenice, became one of the constellations, and is so to this day.

HYGINI POETIC. ASTRONOM.

MOROC, the youngest sister of Cambyfes, king of Persia, was a princess of uncommon beauty, on which account her brother absolutely resolved to marry her. To that end, he called together all the judges of the Persian nation, to whom belonged the interpretation of their laws, to know of them, whether there was any law that would allow a brother to marry a sister. The judges, fearing the king's violent temper, should they oppose his design, gave this crafty answer: "That they had no law, indeed, which permitted a brother to marry his sister; but they had a law which allowed the king of Persia to do what he pleased." Which serving his purpose as well as a direct approbation, he solemnly married his sister; and thereby gave the first example of incest, which was afterwards practised by most of his successors, and by some of them carried so far as to marry their own daughters, how repugnant soever it be to modesty and good order.

Moroc, however, paid dear for this breach of decency; for being accidentally put in mind of her brother Smerdis, whom her husband had cruelly put to death, she could not refrain her tears. There needed no more than this to excite the rage of this brutal prince, who immediately gave her, notwithstanding her being with child, such a blow with his foot

foot on the belly, that she died soon after. HEROD. lib. iii. c. 31, 32.

THE same prince having shot the son of Praxospes through the heart, in his father's presence, asked him, in an insulting scoffing manner, if he had not a steady hand? The wretched father, who ought not to have had either voice or life remaining, after a stroke like this, was so mean-spirited as to reply, "Apollo himself could not have shot better." Seneca, who copied this story from Herodotus, after having shewn his detestation of the barbarous cruelty of the prince, condemns still more the cowardice and monstrous flattery of the father. *Sceleratius telum illud laudatum est, quam missum.* SEN. DE IRA. lib. iii. c. 14. See the article *Freedom*, &c.

PRUSIAS, king of Bithynia, being come to Rome to make the senate and Roman people his compliments of congratulation upon the good success of the war against Perseus, dishonoured the royal dignity by abject flattery. At his reception by the deputies appointed by the senate for that purpose, he appeared with his head shaved, and with the cap, habit, shoes, and stockings, of a slave made free; and, saluting the deputies, "You see," said he, "one of your freedmen ready to fulfil whatever you shall chuse to command, and to conform entirely to all your customs." When he entered the senate, he stopped at the door, facing the senators who sat, and prostrating himself, kissed the threshold. Afterwards, addressing himself to the assembly, "I salute you, gods, preservers," cried he; and went on with a discourse suitable to that prelude. Polybius says, that he should be ashamed to repeat it, and well he might; for that base deportment, at least, dishonoured the senate as much, who suffered,

ed, as the prince who acted it.
legat. 97.

POLYBIUS,

PARYSATIS, the mother of Artaxerxes Mnemon, who strove in all things to please the king her son, perceiving that he had conceived a violent passion for one of his own daughters, called Atossa, was so far from appeasing his unlawful desire, that she herself advised him to marry her, and make her his lawful wife; and laughed at the maxims and laws of the Grecians, which taught the contrary: "For (says she, carrying her flattery to a monstrous excess) are not you yourself set by the gods over the Persians, as the only law and rule of what is becoming and unbecoming, virtuous and vicious?"

PLUT. IN ARTAX.

SO exceeding gross and fullsome was the adulation and flattery paid to Dionysius, tyrant of Syracuse, by his mean and despicable courtiers, that they are reported to have licked up his spittle, declaring it was sweeter than nectar and ambrosia.

PURCHAS PILG. p. 354.

ANTIOCHUS SIDETES, king of Syria, was a prince estimable for many excellent qualities. As a proof of his wisdom, he detested flattery. One day, having lost himself a hunting, and being alone, he rode up to the cottage of a poor family, who received him in the best manner they could, without knowing him. At supper, having himself turned the conversation upon the conduct and character of the king, that he was in every thing else a good prince; but that his too great passion for hunting made him neglect the affairs of his kingdom, and repose too much confidence in his courtiers, whose actions did not always correspond with the

the goodness of his intentions ; Antiochus made no answer, at that time. The next day, upon the arrival of his train at the cottage, he was known. He repeated to his attendants what had passed the evening before ; and told them, by way of reproach, “ Since I have taken you into my service, I have not heard a truth concerning myself till yesterday.” PLUT. IN APOPHTHEGM.
p. 185.

AS Canute the Great, king of England, was walking on the sea-shore at Southampton, accompanied by his courtiers, who offered him the grossest flattery, comparing him to the greatest heroes of antiquity, and asserting that his power was more than human, he ordered a chair to be placed on the beach, while the tide was coming in. Sitting down with a majestic air, he thus addressed himself to the sea : “ Thou sea, that art a part of my dominions, and the land whercon I sit is mine, no one ever broke my commands with impunity ; I therefore charge thee to come no farther upon my land, and not to presume to wet either my feet or my robe, who am thy sovereign.” But the sea rolling on, as before, and without any respect, not only wet the skirts of his robe, but likewise splashed his thighs. On which he rose up suddenly, and addressing himself to his attendants, upbraided them with their ridiculous flattery ; and very judiciously expatiated on the narrow and limited power of the greatest monarchs on earth. HUNTINGDON, lib. vi.
FLORILEG. IN A. D. 1035.

TIMOLEON, having expelled the tyrants, and restored Syracuse to its ancient liberty, his wisdom, valour, and glory, was very much extolled in his presence ; but such was his modesty, moderation,

tion,

tion, and uncommon aversion for all flattery, that he made no other answer, but that he thought himself obliged to express his thankfulness to the gods, who, having decreed to restore peace and liberty to Sicily, had vouchsafed to make choice of him, in preference to all others, for so honourable a ministration; for he was fully persuaded, that all human events are guided and disposed by the secret decrees of divine providence. What a treasure, what an happiness, for a state is such a minister!

CORN. NEP. IN TIMCL. c. iv.



FREEDOM with great Men dangerous.

SENTIMENTS.

Ωκύμορος δὴ μοι Τέκος ἔτσεαι οἱ ἀγορευεῖς. HOMER.

My son, thy freedom will abridge thy days.

Quid de quoque viro, et cui dicos, sæpe caveto.

—————Have a care
Of whom you talk: and what, and when, and where.

IT is observed in the course of worldly things, that misfortunes are oftener made by their tongues than by their virtues; and more men's fortunes overturned thereby than by their vices.

Good counsel is cast away upon the arrogant, the self-conceited, or the stupid, who are either too proud to take it, or too heavy to understand it.

If you be consulted concerning a person either passionate, inconstant, or vicious, give not your advice:
it

is in vain ; for such will do only what shall please themselves.

You are so far from obliging a man by relating to him the ill things that have been said of him, that you are quickly paid for your indiscretion by becoming the first object of his aversion and resentment.

Never assent merely to please, for that betrays a servile mind ; nor contradict to vex, for that argues an ill temper and ill breeding.

E X A M P L E S.

DIONYSIUS the Elder, tyrant of Syracuse, without the qualifications, had a strong passion for the character of a great poet. Having read one day some of his verses to Philoxenus, and having pressed him to give his opinion of them, he answered with entire freedom, and told him plainly his real sentiments. Dionysius, who was not accustomed to such language, was extremely offended ; and, ascribing his boldness to envy, gave orders to carry him to the mines, the common jail being so called.

ROLLIN'S AN. HIST. vol. vi. p. 110.

CAMBYSES, king of Persia, having obliged Prœxaspes, one of his principal officers, to declare to him what his subjects said of him, " They admire (said Prœxaspes) a great many excellent qualities they see in your majesty ; but they are somewhat surprized at your immoderate love of wine." " I understand you," replied the king ; " that is, they pretend that wine deprives me of my reason. You shall be judge of that immediately." Upon which he began to drink excessively, pouring it down in larger quantities than ever he had done at

any time before. Then ordering Proexaspes's son, who was his chief cup-bearer, to stand upright at the end of the room, with his left hand upon his head, he took his bow, and levelled it at him; and, declaring he aimed at his heart, let fly, and actually shot him in the heart. He then ordered his body to be opened; and shewing the father the heart of his son, which the arrow had pierced, asked him, in an insulting scoffing manner, if he had not a steady hand? HEROD. lib. iii. c. 35.

ALEXANDER the Great, having determined to carry on war with India, the richest country in the world, not only in gold, but in pearls and precious stones, with which the inhabitants adorned themselves with more luxury, indeed, than gracefulness, Alexander was informed, that the swords of the soldiers were of gold and ivory; and the king, now the greatest monarch in the world, being determined not to yield to any person whatsoever, in any circumstance, caused the swords of his soldiers to be set off with silver plates, put golden bridles to the horses, had the coats of mail heightened with gold and silver; and prepared to march for this enterprize, at the head of an hundred and twenty thousand men, all equipped with the magnificence above described.

All things being ready for their setting out, he thought this a proper opportunity to reveal the design he had so long meditated, *viz.* to have divine honours paid him. To sooth and cherish this ridiculous pretension, there were not wanting flatterers, those common pests of courts, who are more dangerous to princes than the arms of their enemies. With this view he appointed a festival, and made an incredibly pompous banquet; to which he invited the greatest lords of his court, both Macedonians and Greeks, and most of the highest quality

lity among the Persians. With these he set down at table for some time; after which he withdrew. Upon this Cleon, one of his flatterers, began to speak; and expatiated very much on the praises of the king, as had before been agreed upon. He made a long detail of the high obligations they had to him; all which, he observed, they might acknowledge and repay at a very easy expence, merely with two grains of incense, which they should offer him as to a god, without the least scruple, since they believed him such. To this purpose he cited the example of the Persians; and added, that in case the rest should not care to pay this justice to Alexander's merit, he himself was resolved to shew them the way, and to worship him in case he should return into the hall. But that all of them must do their duty; especially those who professed wisdom, who ought to serve the rest as an example of the veneration due to so great a monarch. It appeared plainly that this speech was directed to Callisthenes. He was related to Aristotle, who had presented him to Alexander, his pupil, that he might attend upon that monarch in the war of Persia. He was considered, upon account of his wisdom and gravity, as the fittest person to give him such wholesome counsels as were most likely to preserve him from those excesses into which his youth and fiery temper might hurry him. This philosopher seeing that every one, on this occasion, continued in deep silence, and that the eyes of the whole assembly were fixed upon him, addressed himself to Cleon in the following words: "Had the king been present when thou madest thy speech, none among us would have attempted to answer thee; for he himself would have interrupted thee, and not have suffered thee to prompt him to assume the customs of Barbarians, in casting an odium on his person and glory by so servile an adulation. But since he is

absent, I will answer thee in his name. I consider Alexander as worthy of all the honours that can be paid a mortal ; but there is a difference between the worship of the gods and that of men. The former includes temples, altars, prayers, and sacrifices ; the latter is confined to commendations only, and awful respect.

“ We salute the latter, and look upon it as glorious to pay them submission, obedience, and fidelity ; but we adore the former. We institute festivals to their honour, and sing hymns and spiritual songs to their glory. We must not therefore confound things, either by bringing down the gods to the condition of mortals, or by raising a mortal to the state of a god. Alexander would be justly offended should we pay to another person the homage due to his sacred person only ; ought we not to dread the indignation of the gods as much should we bestow upon mortals the honour due to them alone ? I am sensible that our monarch is vastly superior to the rest ; he is the greatest of kings, and the most glorious of all conquerors ; but then he is a man, not a god.—The Greeks did not worship Hercules till after his death ; and that not till the oracle had expressly commanded it. The Persians are cited as an example for our imitation ; but how long is it that the vanquished have given law to the victor ? Can we forget, that Alexander crossed the Hellespont, not to subject Greece to Asia, but Asia to Greece ?”

The deep silence which all the company observed whilst Callisthenes spoke was an indication, in some measure, of their thoughts. The king, who stood behind the tapestry all the time, heard whatever had passed. He therefore ordered Cleon to be told, that, without insisting any farther, he would only require the Persians to fall prostrate, according to their usual custom ; a little after which he came in, pretend-

pretending he had been busied in some affair of importance. Immediately the Persians fell prostrate to adore him. Polysperchon, who stood near him, observing that one of them bowed so low that his chin touched the ground, bid him, in a rallying tone of voice, to strike harder. The king, offended at this joke, threw Polysperchon into prison. As for Callisthenes, the king determined to get rid of him, and therefore laid to his charge a crime of which he was no ways guilty. Accordingly he was thrown into a dungeon, loaded with irons, and the most grievous torments were inflicted on him, in order to extort a confession of guilt. But he insisted upon his innocence to the last, and expired in the midst of his tortures.

Nothing has reflected a greater dishonour on Alexander's memory than this unjust and cruel death of Callisthenes; and by this dreadful example he deprived all virtuous men of the opportunity of exhorting him to those things which were for his true interest. From that instant no one spoke with freedom in the council; even those who had the greatest love for the public good, and a personal affection for Alexander, thought themselves not obliged to undeceive him. After this, nothing was listened to but flattery, which gained such an ascendancy over that prince, as intirely depraved him, and justly punished him, for having sacrificed to the wild ambition of having adoration paid him, the most virtuous man about his person. The murder of this philosopher, says Seneca, was a crime of so heinous a nature, as entirely obliterates the glory of all his other actions.

SENEC. NAT. QUEST. lib. vi. c. 23.

DARIUS, having raised a prodigious army, all richly cloathed, himself and whole court glittering

with gold and precious stones, set out to meet Alexander the Great, near the city of Issus. There was at that time in the army of Darius one Caridemus, an Athenian, a man of great experience in war, who personally hated Alexander for having caused him to be banished from Athens. Darius, turning to this Athenian, asked, whether he believed him powerful enough to defeat his enemy? Caridemus, who had been brought up in the bosom of liberty, and forgetting that he was in a country of slavery, where, to oppose the inclination of a prince, is of the most dangerous consequence, replied as follows: "Possibly, Sir, you may be displeased with my telling you the truth; but in case I do not do it now, it will be too late hereafter. This mighty parade of war, this prodigious number of men, which has drained all the East, might indeed be formidable to your neighbours. Gold and purple shine in every part of your army, which is so prodigiously splendid, that those who have not seen it could never form an idea of its magnificence. But the soldiers who compose the enemy's army, terrible to behold, and bristling in every part with arms, do not amuse themselves with such idle show. Their only care is to discipline in a regular manner their battalions, and to cover themselves close with their bucklers and pikes. Their phalanx is a body of infantry which engages without flinching, and keeps so close in their ranks, that the soldiers and their arms form a kind of impenetrable work. In a word, every single man among them, the officers as well as soldiers, are so well trained up, so attentive to the command of their leaders, that at the least signal they make every motion and evolution of the art of war. But that you may be persuaded these Macedonians are not invited hither from the hopes of gaining gold and silver, know that this excellent discipline
has

has subsisted hitherto by the sole aid and precepts of poverty. Are they hungry? they satisfy their appetite with any kind of food. Are they weary? they repose themselves on the bare ground, and in the day-time are always on their feet. Do you imagine that the Thessalian cavalry, and that of Arcanania and Ætolia, who are all armed cap-a-pee, are to be repulsed by stones hurled from slings, and with sticks burned at the end? Such troops as are like themselves will be able to check their career; and succours must be provided from their country to oppose their bravery and experience. Send therefore thither all the useless gold and silver which I see here, and purchase formidable soldiers." Darius was naturally of a mild tractable temper *; but good fortune will corrupt the most happy disposition. Few monarchs are resolute and courageous enough to withstand their own power, and to esteem a man who loves them so well, as to contradict and displease them, in telling them the genuine truth. Darius, not having strength of mind sufficient for this, gives orders for dragging to execution a man who had fled to him for protection, was at that time his guest, and who gave him the best counsel that could have been proposed to him: however, as this cruel treatment could not silence Caridemus, he cried aloud, with his usual freedom, "My avenger is at hand, the very man in opposition to whom I gave you counsel, and he will punish you for despising it. As for you, Darius, in whom sovereign power has wrought so sudden a change, you will teach posterity, that when once men abandon themselves to the delusions of fortune, she erases from their minds all the seeds of goodness implanted in them by nature." Darius soon repented his having put to

* Erat Dario mite et tractabile ingenium nisi etiam naturam plerumque fortuna corrumpet.

Q. CURT.

death so valuable a person ; and experienced, but too late, the truth of all he had told him.

Notwithstanding it is foreign to the design of this Collection, yet as the appearance made by Darius and his army was so extremely grand and pompous, an exact description of it may not be disagreeable to some of my young readers.

It was a custom long used by the Persians never to set out upon a march till after sun-rise, at which time the trumpet was sounded for that purpose from the king's tent. Over this tent was exhibited to the view of the whole army the image of the sun set in chrystal. The order they observed in their march was this : first they carried silver altars, on which there lay fire, called by them sacred and eternal ; and these were followed by the magi, singing hymns, after the manner of their country. They were accompanied by three hundred and sixty-five youths, (agreeable to the number of days in a year) cloathed in purple robes ; after them came a chariot, consecrated to their god, drawn by white horses, and followed by a courser of a prodigious size, to whom they gave the name of the Sun's Horse ; and the equerries were dressed in white, each having a golden rod in his hand. Ten chariots, adorned with sculptures in gold and silver, followed after. Then marched a body of horse, composed of twelve nations, whose manners and customs were various, and all armed in a different manner. Next advanced those whom the Persians called the immortals, amounting to ten thousand, who surpassed the rest of the Barbarians in the sumptuousness of their apparel. They all wore golden collars, were cloathed in robes of gold tissue, with surtouts (having sleeves to them) quite covered with precious stones. Thirty paces from them followed those called the king's cousins or relations, to the number of fifteen thousand,

thousand, in habits very much resembling those of women, and more remarkable for the vain pomp of their dress than the glitter of their arms. Those called the doryphori came after; they carried the king's cloak, and walked before his chariot, in which he seemed to sit as on a high throne. This chariot was enriched on both sides with images of the gods, in gold and silver; and from the middle of the yoke, which was covered with jewels, rose two statues a cubit in height; the one representing war, the other peace, having a golden eagle between them, with wings extended, as ready to take its flight. But nothing could equal the magnificence of the king. He was cloathed in a vest of purple, striped with silver, and over it a long robe glittering all over with gold and precious stones, that represented two falcons rushing from the clouds, and pecking at one another. Around his waste he wore a golden girdle, after the manner of women, whence his scymeter hung, the scabbard of which flamed all over with gems. On his head he wore a tiara or mitre, round which was a fillet of blue, mixed with white. On each side of him walked two hundred of his nearest relations, followed by ten thousand slaves and pikemen, whose pikes were adorned with silver, and tipped with gold; and, lastly, thirty thousand infantry, who composed the rear-guard: these were followed by the king's horses (four hundred in number) all which were led. About one hundred, or an hundred and twenty paces from them, came Syfigambis, Darius's mother, seated on a chariot, and his consort on another, with the several female attendants of both queens riding on horseback. Afterwards came fifteen large chariots, in which were the king's children, and those who had the care of their education, with a band of eunuchs, who are to this day

in great esteem with those nations. Then marched the concubines, to the number of three hundred and sixty, in the equipage of queens, followed by six hundred mules, and three hundred camels, which carried the king's treasure, and were guarded by a great body of archers. After these came the wives of the crown-officers, and of the greatest lords of the court; then the sutlers and servants of the army, seated also in chariots. In the rear were a body of light-armed troops, with their commanders, who closed the whole.

Would not any one believe that this was the description of a tournament, rather than the march of an army? Can it be imagined that princes of the least reason would have been so stupid, as to incorporate with their forces so cumbersome a train of women, princesses, concubines, and domestics of both sexes. But Darius, at the head of six hundred thousand men, and surrounded with this mighty pomp prepared for himself only, fancied he was great, and rose in the idea he had formed of himself; yet should we reduce him to his just proportion, and his personal worth, how little would he appear!

Q. CURT. ROLLIN. ANT. HIST.
lib. vii. p. 145.

PLATO was descended from an antient and illustrious family, possessed of a considerable estate, and universally admired as the profoundest scholar of his age: but neither his birth, fortune, wisdom, or learning, could protect him from the resentments of Dionysius, tyrant of Syracuse, for being a little too free with him. Dionysius, being charmed with the character of Plato the Divine, for so he was generally stiled, expressed a great inclination to have some conversation with him. The philosopher, then about forty years of age, paid the tyrant

a visit. The liberty however which he took in discouraging on the subject of tyranny, and the arguments he used to persuade the king to divest himself of his despotic power, had like to have cost him dear; his death, in all probability, would have proved the consequence, had not his friends Dion and Aristomenes pleaded hard in his behalf. Though the tyrant, indeed, through their intercession, spared his life, yet he shewed his resentment so far, that he delivered him up to one Polides, a Lacedemonian ambassador, at that time resident at Dionysius's court, with express orders for his being sold as a slave. This ambassador soon after transported him to Egina, and there executed the tyrant's commission. Very happy was it for poor Plato that one Anniceres, a native of Cyrene, happened at that time to be in the island. This person paid down the sum demanded for the philosopher; and took the first opportunity of sending him back to Athens, and restoring him to his friends.

Dionysius being informed that Plato was once more at Athens in a state of freedom, contrary to his expectation, was under some apprehension that Plato would study some way or other to revenge the insult and indignity offered him. He wrote therefore a very complaisant letter to him, wherein he, in effect, though not in direct terms, desired he would excuse the treatment he had met with, and insinuated it was with pleasure he heard of his residing again among his friends. Plato sent a very cold answer to the tyrant, which was to this effect, *viz.* That he need not give himself any great concern about what had passed; for his thoughts were so much taken up with the charms of philosophy, that he had no time to spare in the gratification of any private resentment.

MARTIN'S LIVES, &c.



F R I E N D S H I P.

S E N T I M E N T S.

WITHOUT friendship life has no charm. The only things which can render friendship sure and lasting are, virtue, purity of manners, an elevated soul, and a perfect integrity of heart.

It is highly proper that we should distinguish the friend from the companion. A conformity of taste for pleasure, and for any thing besides virtue, may constitute a club ; but cannot make a society of friends. That table-companion, who, while he holds his glass, seems to glow with such cordial friendship, if trusted with a secret on which even your honour depends, will thence take occasion to be merry at your expence, and you will soon, by his means, be rallied, abused, and affronted : deliver up your interest to him, he will sacrifice it to his own. After this you complain that you have been betrayed by a friend ; when it was only by a man who frequently eat and drank with you, and joined in the same diversions.

Neither should we confound the relation with the friend. We are connected with the first by necessary ties, which reach not the heart ; while the other is united to us by the stronger chain of a voluntary engagement, the effect of a perfect sympathy. It is a free and deliberate choice which conciliates friends ; but relations are derived from nature.

Gratitude itself is not friendship. We are affected with the generosity of our benefactor ; we
take

take a pleasure in letting him see, that we are sensible of our obligations ; and we ardently desire to have the power of proving this, by real services : yet, at the same time, it is possible that we may be far from liking either his temper, his character, or his conduct.

Friendship is a disinterested affection, founded only on esteem, and of all the passions most nearly resembles love ; nor is there the least difference, if we suppose this last independent of the sex of the person beloved. If Platonic love is not a meer chimaera, it is nothing else but friendship, which is neither increased nor diminished by the difference of sex of the two friends.

The first rule in the choice of a friend, is not to love him before you know him : almost at first sight we may know if a man be of quick or slow parts, if he be gay or serious, clownish or polite, talkative or reserved, witty or stupid ; we see almost all this in his eyes, in his attitude, in his gestures, and in his discourse ; but we cannot so easily discover whether he has virtue and probity. It requires more time to be certain with regard to this point ; and till we are as well assured of it, as it is possible for us to be, we ought not prodigally to bestow upon him, from equivocal appearances, the precious title of friend. Are we at last convinced that he deserves it, then there must be no reserve ; we ought to enter with him into an intercourse of sentiments, of tastes, pleasures, and interests.

Friendship is a kind of marriage, which establishes between two friends a mutual intimacy and perfect correspondence.

The next rule, which is not less important, is to chuse him only from the society of the good and virtuous. The most long-lived plants are not those that

that grow the fastest ; thus it is with friendship : that is commonly the most firm and durable which grows up but slowly ; while that which is hastily contracted is more liable to be dissolved. Lovers of virtue should have none but virtuous men for their friends ; and on this point the proof ought principally to turn : because, where there is no virtue, there is no security that our honour, confidence, and friendship, will not be betrayed and abused. In general, they suffer most from pretended friendship who least deserve to suffer. It is very rare for the honest heart to prove distrustful ; and more rare still for him not to be deceived, who is a stranger to suspicion. There are men of a character so open and generous that there is no one but would be a gainer by making them their friends ; but when these contract a friendship they risk more than others : for so many advantages arise from aspiring after their esteem, that they can never be certain that it is not courted with a view to interest ; and a self-interested friend is never a true one. It is to these upright and sincere hearts that I especially direct my counsels on friendship, for what matters it if deceivers are deceived ?

The necessary appendages of friendship are confidence and benevolence. The purse and the heart ought to be open to a friend ; and in no case can we shut them, except in such as will justify our having no longer any regard for him. And, indeed, we run no hazard in trusting to a well chosen friend either our secret or our strong-box, for we are certain that he will use them both with discretion.

Confidence produces two effects ; the one is such a perfect reliance on the prudence, the probity, the constancy, and affection of the person beloved as prevents every injurious suspicion : the other effect,
which

which is indeed a natural consequence of such a reliance, is that openness and unreserve with which two friends disclose their most intimate sentiments ; their thoughts, their projects, and, in a word, every thing in which either the one or the other may appear concerned ; and this frequently extends even to trifles ; because, between friends, trifles themselves become interesting.

Nothing ought to be concealed but the secrets of another friend.

As to the benevolence which friendship inspires, it also produces two effects ; indulgence and good offices.

Such faults only as are inconsistent with the sincerity of friendship, ought to be unpardonable : overlook in your friend all the faults in which his heart is not concerned, all those which do not prove that his affection for you is extinguished.

To break with a friend, to betray or insult him, are the only faults which friendship cannot pardon.

Though friendship hath nothing in it of a selfish nature, yet it is pleased with kindness and good offices : these are to friends what caresses are to lovers ; not reasons for beginning to love, but motives to love more affectionately : like a breath of wind, which, though it produces not the flame, renders it more ardent.

There are so many ways of obliging a friend, that in what situation soever we find him, some one of these is always practicable : seize, therefore, every opportunity that offers, and, if it be possible, wait not till he himself tells you in what instances it is in your power to serve him. Endeavour to know his wants, and provide for them before he himself has perceived them ; and thus he will always be ready to foresee and prevent yours. Have a regard however to the delicacy of your friend,

friend, for you may perhaps disoblige through a desire to oblige too much ; cover, therefore, your services with appearances that may seem to dispense with his gratitude. However this be, it is much better to offend by too much assiduity and bounty, than to confine yourself through avarice, or want of affection, to barren protestations of friendship. But would you give your friend a proof of friendship as strong as it is rare, be sincere with him in all your discourse : let the advice you give him, the reinforcements you make him, be the faithful expressions of your thoughts and sentiments. Dare to shew him truth entirely naked ; or, if through condescension, you adorn her with some cloathing, let it be such as will set off her beauties without disguising them.

The difficulty is not so great to die for a friend, as to find a friend worth dying for.

EXAMPLES.

CAIUS Gracchus, who was the idol of the Roman people, having carried his regard for the plebeians so far as to draw on himself the resentment of the nobility, an open rupture ensued. The consul Opinius, who espoused the cause of the latter, seized a post which commanded the city. Gracchus, and Fulvius his friend, with a confused multitude, took possession of Mount-Avantine ; so that the two extremities of Rome, to the east and west, were like two camps. Overtures of peace were made ; but not being accepted, a battle ensued, in which the consul meeting with a more vigorous opposition than he expected, proclaimed an amnesty for all those who should lay down their arms, and, at the same time, set a price on the heads of Gracchus and Fulvius, promising to give their weight in gold to any one who should bring them to him. This proclamation

clamoration had the desired effect; the populace slipped away one by one, and, deserting their leaders, returned silently to their own houses. Fulvius, by the vigilance of the consular party, was taken and beheaded. As for Gracchus, he would have taken refuge in the temple of Diana; but Licinius Crassus, his brother-in-law, and Pomponius, a Roman knight, who attended him, advised him to make his escape from thence. He followed their advice, and passing through the centre of the city, got to the bridge Sublicius, where his enemies, who pursued him close, would have overtaken and seized him, if his two friends, with as much intrepidity and resolution as Horatius Cocles had formerly exerted in the same place, had not opposed their fury: but they saw the danger he was in, and determined to save his life, even at the expence of their own. They defended the bridge against all the consular troops, till Gracchus was out of their reach; but, at length, being overpowered by numbers, and covered with wounds, they both expired on the bridge which they had so valiantly defended. In the mean while Gracchus fled to a sacred wood, dedicated to the furies, and there ordered a generous slave, by name Euphorus, or as others call him, Philostratus, who had attended him, to put an end to his life. The faithful slave, resolving not to out-live his master, stabbed himself with the same dagger which he had plunged into the breast of Gracchus, and expired with him. Others tell us, that Gracchus, being overtaken by his pursuers, Euphorus, embracing his master, covered him with his own body, so that his enemies could not hurt him without first killing the faithful slave, who, after receiving many wounds, breathed his last over Gracchus, whom the rabble dispatched.

PLUT. in GRACCH.

AFTER

AFTER the second battle of Philippi, between Anthony and Octavianus, two of the Roman triumvirs, and Brutus, which proved fatal to the latter, and indeed to the liberty of Rome, one Lucilius Lucinus, an intimate friend of Brutus, observing a body of Thracian horse taking no notice of any other in their pursuit, but making directly towards Brutus, resolved to stop them, and save the life of his general at the hazard of his own. Accordingly, without acquainting Brutus with his design, he halted till the Thracians came up and surrounded him; then he cried out, "I am Brutus;" and begging quarter, desired they would carry him to Anthony, pretending that he feared Octavianus. The Thracians overjoyed with their prey, and thinking themselves happy, immediately detached some of their own body to acquaint Anthony with their good fortune; and, in the mean time, giving over the pursuit, returned to the field of battle with their prisoner. The report being spread in an instant all over the army, that Brutus was taken, and that the Thracians were bringing him alive to Anthony, both soldiers and officers flocked together from all parts to see him. Some pitied his misfortunes, others accused him of a meanness unbecoming his former glory, for suffering himself, out of too much love of life, to be a prey to barbarians. As for Anthony, he was not a little concerned at this adventure, being quite at a loss in what manner he should receive, and how he should treat his illustrious captive; but he was soon delivered from his uneasiness, for as the Thracians drew near, he knew the prisoner, who had passed himself upon the Thracians for Brutus, and now addressing the triumvir with a generous confidence: "Be assured, Anthony, said he, that no enemy either has or ever shall take Marcus Brutus alive: forbid it, ye gods, that

that fortune should ever prevail so much above virtue! But let him be discovered dead or alive, he will certainly be found in such a state as is worthy of him. As for me, I have delivered myself up to save him, and am now ready to suffer whatever torments you think proper to inflict upon me, without demanding or expecting any quarter."

Anthony, wonderfully taken with the fidelity, virtue, and generosity of Lucilius, turned to the Thracians, now sensible of, and enraged at their disappointment, and addressed them thus; "I perceive, my fellow soldiers, that you are concerned and full of resentment for having been thus imposed upon by Lucilius: but be assured, that you have met with a booty better than that you have sought for; you have been in search of an enemy, and you have brought me a friend. I was truly at a loss how I should have treated Brutus, if you had brought him to me alive; but of this I am sure, that it is better to have such a man as Lucilius our friend than our enemy." Having thus spoke, he embraced Lucilius, and commended him to the care of one of his friends.

PLUT. in BRUTO.

NEVER, perhaps, was there a more sincere and elegant friendship than that which subsisted between Scipio and Lælius. The former was one of the greatest generals and best of men that Rome ever produced; the other for his probity and prudence was distinguished by the surname of the *Wise*. They were almost of the same age, and had the same inclination, benevolence of mind, taste for learning of all kinds, principles of government, and zeal for the public good. If Scipio took place in point of military glory (though Lælius did not want merit even of that kind) his friend had, perhaps, the superiority in respect of eloquence: but
let

let us hear Lælius himself upon so interesting a subject. "As for me," says Lælius, "of all the gifts of nature or fortune, there are none, I think, comparable to the happiness of having Scipio for my friend. I found in our friendship a perfect conformity of sentiments in respect to public affairs, an inexhaustible fund of counsels and supports in private life, with a tranquility and delight not to be expressed. I never gave Scipio the least offence to my knowledge, nor ever heard a word escape him that did not please me. We had but one house, and one table at our common expence, the frugality of which was equally the taste of both: for war, in travelling, in the country, we were always together. I do not mention our studies, and the attention of us both always to learn something; this was the employment of all our leisure hours, removed from the sight and commerce of the world."

Is there any thing comparable to a friendship like that which Lælius has just described? "What a consolation is it to have a second-self, to whom we have nothing secret, and into whose heart we may pour out our own with perfect effusion. Could we taste prosperity so sensibly, if we had no one to share in our joy with us? And what a relief is it in adversity to have a friend still more affected with it than ourselves."

What highly exalts the value of the friendship we speak of, was its not being founded at all upon interest, but solely upon esteem for each other's virtues. "What occasion," says Lælius, "could Scipio have of me? Undoubtedly none, nor I of him. But my attachment to him was the effect of my high esteem and admiration of his virtues; and his

* Quid dulcius, quam habere quicum andeas sic loqui. ut tecum? Quis esset tantus fructus in prosperis rebus, nisi haberes qui illis æque ac tu ipse, gauderet? Adversas vero ferre difficile esset sine eo qui illas etiam gravius quam tu, ferret.

to me from the favourable idea he had of my character and manners. This friendship encreased afterwards on both sides, by habit and commerce. We both indeed derived great advantages from it, but these were not our view when we began to love each other."

DE AMICIT. 22. 30.

Nothing upon earth can be so desirable as such a friendship as we have now described; but in vain do we seek for it among the ignorant, the vain, the selfish, or men of loose and profligate principles; for we shall soon be ashamed of loving a man whom we cannot esteem. Pure friendship is something, which none can truly taste, but those of warm passions and a refined genius: such may say with Ovid, *nos duo turba sumus*, we two are a multitude.

WHEN Damon was sentenced by Dionysius of Syracuse to die on a certain day, he begged permission, in the interim, to retire to his own country, to set the affairs of his disconsolate family in order. This the tyrant intended peremptorily to refuse, by granting it, as he conceived, on the impossible conditions of his procuring some one to remain as hostage for his return, under equal forfeiture of life. Pythias heard the conditions, and did not wait for an application upon the part of Damon; he instantly offered himself as security for his friend, which, being accepted, Damon was immediately set at liberty. The king and all the courtiers were astonished at this action; and therefore when the day of execution drew near, his majesty had the curiosity to visit Pythias in his confinement. After some conversation on the subject of friendship, in which the tyrant delivered it as his opinion that self-interest was the sole mover of human actions; as for virtue, friendship, benevolence, love of one's country, and the like, he looked upon them as terms invented by the wise to keep in awe

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and impose upon the weak, "My lord, said Pythias, with a firm voice and noble aspect, I would it were possible that I might suffer a thousand deaths, rather than my friend should fail in any article of his honour. He cannot fail therein, my lord, I am as confident of his virtue, as I am of my own existence. But I pray, I beseech the gods, to preserve the life and integrity of my Damon together: oppose him, ye winds, prevent the eagerness and impatience of his honourable endeavours, and suffer him not to arrive, till by my death I have redeemed a life a thousand times of more consequence, of more value, than my own; more estimable to his lovely wife, to his precious little innocents, to his friends, to his country. O leave me not to die the worst of deaths in my Damon." Dionysius was awed and confounded by the dignity of these sentiments, and by the manner in which they were uttered; he felt his heart struck by a slight sense of invading truth; but it served rather to perplex than undeceive him. The fatal day arrived, Pythias was brought forth, and walked amidst the guards with a serious, but satisfied air, to the place of execution. Dionysius was already there; he was exalted on a moving throne, that was drawn by six white horses, and sat pensive and attentive to the prisoner. Pythias came, he vaulted lightly on the scaffold, and beholding for some time the apparatus of his death, he turned with a placid countenance, and addressed the spectators: "My prayers are heard," he cried, "the gods are propitious; you know, my friends, that the winds have been contrary till yesterday. Damon could not come, he could not conquer impossibilities; he will be here to-morrow, and the blood which is shed to-day, shall have ransomed the life of my friend. O could I erase from your bosoms every doubt, every mean suspicion, of the honour of the man for whom I am about to suffer, I should go to my death even

as I would to my bridal. Be it sufficient, in the mean time, that my friend will be found noble, that his truth is unimpeachable, that he will speedily prove it, that he is now on his way, hurrying on, accusing himself, the adverse elements, and the gods ; but I haste to prevent his speed : executioner, to your office." As he pronounced the last words, a buz began to arise among the remotest of the people ; a distant voice was heard, the croud caught the words, and stop, stop the execution, was repeated by the whole assembly : a man came at full speed ; the throng gave way to his approach : he was mounted on a steed of foam : in an instant he was off his horse, on the scaffold, and held Pythias straitly embraced. " You are safe," he cried, " you are safe, my friend, my beloved friend, the gods, be praised you are safe. I now have nothing but death to suffer, and I am delivered from the anguish of those reproaches which I gave myself, for having endangered a life so much dearer than my own." Pale, cold, and half speechless in the arms of his Damon, Pythias replied in broken accents—" Fatal haste !—Cruel impatience !—What envious powers have wrought impossibilities in your favour ?—But I will not be wholly disappointed.—Since I cannot die to save, I will not survive you." Dionysius heard, beheld, and considered all with astonishment. His heart was touched, he wept, and leaving his throne, he ascended the scaffold. " Live, live, ye incomparable pair !" he cried, " ye have borne unquestionable testimony to the existence of virtue ; and that virtue equally evinces the existence of a God to reward it. Live happy, live renowned ! and O form me by your precepts, as ye have invited me by your example, to be worthy of the participation of so sacred a friendship. CIC. DE OFFICIIS, lib. iii. n. 43. THE FOOL OF QUALITY.



G A M I N G.

S E N T I M E N T S.

LOVE of gaming corrupts the best principles in the world : like a quick-sand, it swallows up a man in a moment.

How many thousands have been ruined by gaming? yet you say very composedly, you cannot live without it : frivolous excuse ! Is there any violent and shameful passion which may not use the same language? Would any one be allowed to say, he cannot live without murders, rapes, and robberies? Is gaming without consideration or intermission, where you aim at the total ruin of your adversary, where you are transported with insolence at winning, or thrown into despair by losing ; where, inflamed by avarice, you expose on a card or dye your own, your wife's, and your children's fortunes. Is this allowable? Is this the sport you cannot live without? and yet are there not often worse consequences than these at play? When entirely stripped, when cloaths and furniture have been converted into gaming-money, you see your family in unpitied wretchedness. The frequent duels I omit. I allow no body to be a knave ; but I allow a knave to play deep. I forbid it in an honest man. There is much folly, there is wickedness, in exposing one's self to a great loss.

There is one affliction which is lasting, and that is the loss of an estate : time, which alleviates all others, sharpens this ; we feel it every moment during the course of our lives, continually missing the fortune we have lost.

All play-debts must be paid in specie, or by an equivalent. The man that plays beyond his income pawns his estate : the woman must find out something

thing else to mortgage when her pin-money is gone : the husband has his lands to dispose of ; the wife her person. Now when the female body is once dipped, if the creditor be very importunate, I leave my reader to consider the consequences.

The love of cards let sloth infuse ;
 The love of money soon ensues :
 The strong desire shall ne'er decay,
 Who plays to win, shall win to play :
 The breast, where love had plann'd his reign,
 Shall burn unquench'd with lust of gain ;
 And all the charms that wit can boast
 In dreams of bitter luck be lost.
 Thus neither innocent nor gay
 The useless hours shall fleet away ;
 While time o'erlooks the trivial strife,
 And, scoffing, shakes the sands of life,
 Till the wan maid, whose early bloom
 The vigils of quadrille consume,
 Exhausted by the pangs of play,
 To lust and avarice falls a prey.

E X A M P L E S.

MIRA was the only daughter of a nobleman, who had bravely served his country, and his estate being but just sufficient to provide for his sons, Mira had her education under an aunt, who afterwards left her fifty thousand pounds. The old lady was what we call a very good sort of a woman, but being very infirm, she led, in Mr. Pope's words, " an old age of cards ;" and Mira, being her darling, she always made one of the set. By this she contracted an early love for play, which at first disguised itself under the plausible appearances of willingness to oblige her company, and doing some-

what to pass the time : but when Mira became mistress of herself and fortune, she found this passion so strongly confirmed, that it gained an absolute ascendancy over her mind ; though in all other respects she was frugal, prudent, and virtuous. Her husband, who fills a place by which he has opportunities of knowing very secret transactions, loves her to distraction ; and she has every indulgence that fortune or nature can bestow. Her passion, however, for play led her some time ago into a set, of which Count Crib was one ; and she lost five hundred pounds. The frequent demands of that kind she had made upon her husband, and the many solemn promises she had given not to renew them, rendered it worse than death for her to apply to him ; yet the money, be the consequence ever so disagreeable, nay, fatal, must be obtained. The count is a secret agent for the enemies of this country, who spare for no money to procure intelligence. Though every way disgusting and disagreeable, yet his readiness to be in all parties at play, and his being always well furnished with money, renders him agreeable to what is called the very best company, though they both know and call him, a spy and a sharper.

The count, who has great experience in distresses of that kind, saw that of the lovely Mira, and knew he could make it worth his while to relieve her. He pretended to enter with her upon a *tête-a-tête* game at piquet, and throwing up the cards all of a sudden, “ he swore he was picking her pocket, because she did not mind her game, and that he was sure somewhat was the matter with her. But, faith,” continued he, “ I am not myself in a good cue for play, I am d——y uneasy ; I would give five hundred pounds with all my heart.—Mira, in her turn, was equally impatient to know the count’s distress ;

distress ; and at last she learned, that he could get a thousand pounds bet with lord Mattadore upon a certain destination of great importance ; but he did not know what side to take, or how to play his money. Mira had good sense enough to see through the villain's design ; but the dear delight of being again set up in play, stifled within her all consideration of duty, love, and loyalty ; she several times traversed the room in a musing posture, but the struggle was soon over, and, in short, the bargain was struck. She was to procure the count authentic intelligence of the destination, and he in return was to make her a present of five hundred pounds.

Mira, upon her return home, affected an unusual gaiety ; and what gave vast pleasure to her husband was, that having invited some friends to sup, the card-tables were early removed, and the remaining part of the evening was dedicated to cheerful conversation. The unsuspecting Hortensio, for that was the husband's name, went to bed, and falling to sleep more profoundly than usual, Mira seized the golden opportunity of transcribing from his pocket book, which lay upon a bureau, in an adjacent closet, a paper which contained all, and more than the count wanted to know. In the afternoon, dinner being over, and her husband abroad, under pretence of walking in St. James's-park, she got into a hackney-chair, and hurried to the place of assignation with the welcome intelligence to the count. He could not believe his own good fortune when he read it, and being a thorough bred villain, he resolved to seal his correspondence with the beautiful agent with more tender engagements than those of money. Though Mira loathed and detested him, yet the golden bait, which he dangled in her eyes, and which was to restore her to the comforts of her soul, proved at last irresistible. She plunged con-

scious of her crime into perdition, and is now undone. She has got in her pocket the wages of her double perfidy, while her passion for play will soon bring her into circumstances, that will oblige her to repeat her crime ; and a few months will extinguish the remains of that modesty and those sentiments that gave dignity to her beauty, and loveliness to her perfections. Such are the effects of a passion for gaming !

Dorinda chearful, young, and gay,
 Brilliant at balls, at park, and play ;
 Blest with a free engaging air ;
 In short, entirely debonnaire :
 Shall I relate ?—Excuse the truth—
 That bane of misled heedless youth,
 Gaming ! had quite engross'd her mind ;
 To not a vice beside inclin'd.
 Oft would she melancholy sit,
 No partner near for dear piquet !

At last a cruel spoiler came,
 Deep in the myst'ries of the game,
 A son of Mars, with brazen face,
 Furnish'd with impudence and lace ;
 Yet could he fawn, and seem'd so mild,
 That innocence was sure beguil'd.
 Her intimacy soon he gains :
 She seem'd a prize deserving pains :
 Cards, after nonsense, came in course ;
 By sap he surer works than force.
 The table set—the game begins,
 The captain soon her money wins :
 She can't desist ; loses and frets ;
 Her brilliant necklace then she bets ;
 Would save her watch, but can't resist,
 A miniature can scarce be mist.
 At last both watch and trinkets go
 A prey to the devouring foe !

Nay,

Nay, more (if fame tells us true)
 She lost her diamond buckles too!
 Her bracelet next became his prize,
 And in his hat the treasure lies.
 Upon her virtue next he treats,
 And Honour's sacred name repeats!
 Then swears, with hand upon his breast,
 That without her he can't be blest;
 Plies her, with unremitting pains,
 To exchange her virtue for his gains.

Shame now with scarlet dyes her face;
 He triumphs over her disgrace:
 Soon turns to jest her scruples nice;
 In brief, she falls a sacrifice!
 So some fair flower its charms displays
 Conspicuous to the solar rays;
 Pride of the garden where it grows,
 Guiltless and unsuspecting where it blows,
 Till some foul reptile, under ground,
 The root approaches, fair and sound:
 From noxious bite the flower declines,
 And all its beauteous tints resigns;
 Its verdure fades, it droops its head
 From cause unseen, the plant is dead.

Spoil'd of her virtue in her prime,
 The dread of shame succeeds the crime:
 Lost to the hopes of earthly joy,
 Rage and despair her mind destroy.
 Dorinda—gentle, hapless maid!
 Bereft of Reason's timely aid,
 From consciousness, from scandal's rod,
 Rous'd, without summons, to her God!
 Ye fair, if happiness ye prize,
 Be warn'd, shun gaming, and be wise.

THE late colonel Daniel, who took great pleasure
 in giving advice to young officers, guiding them in
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their military functions, the management of their pay, &c. Whenever he was upon this article of Gaming, he used always to tell the following story of himself, as a warning to others, and to shew that a little resolution may conquer this absurd passion. In queen Ann's wars he was an ensign in the English army then in Spain: but he was so absolutely possessed by this evil, that all duty, and every thing else that prevented his gratifying his darling passion, was to him most grievous: he scarce allowed himself time for rest; or if he slept his dreams presented packs of cards to his eyes, and the rattling of dice to his ears:—his meals were neglected; or if he attended them, he looked upon that as so much lost time; and swallowed his meat with precipitance, and hurried to the dear gaming table again. In one word, he was a professed gamester. For some time fortune was his friend: and he was so successful, that he has often spread his winnings on the ground, and rolled himself on them, in order that it might be said of him, "he wallowed in gold." Such was his life for a considerable time; but, as he hath often said, and I dare say every considerate man will join with him, "it was the most miserable part of it."—After some time he was ordered on the recruiting duty, and at Barcelona he raised one hundred and fifty recruits for the regiment; though this was left entirely to his serjeant, that he might be more at leisure to attend to his darling passion. After some changes of good and ill-luck, fortune declared so openly against him, that, in one unlucky run, he was totally stript of the last farthing. In this distress he applied to a captain of the same regiment with himself, for a loan of ten guineas; which was refused with this speech, "What! lend my money to a professed gamester! No, Sir, I must be excused: for of necessity I must lose either my money

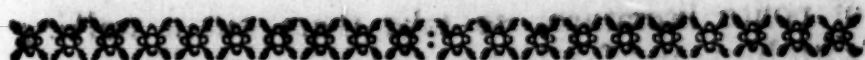
money or my friend ; I therefore chuse to keep my money." With this taunting refusal he retired to his lodging, where he threw himself on the bed, to lay himself and his sorrows to a momentary rest, during the heat of the day. A bug, gnat, or some such vermin happening to bite him, he awoke : when his melancholy situation immediately presented itself to him. Without money ! and no prospect how to get any to subsist himself and his recruits to the regiment, then at a great distance from him ; and should they desert for want of their pay, he must be answerable for it ; and he could expect nothing but cashiering for disappointing the queen's service.—He had no friend ! for he whom he had esteemed so, had not only refused to lend him money, but had added taunts to his refusal. He had no acquaintance there ! and strangers he knew would not let him have so large a sum as was answerable to his real necessity. This naturally led him to reflect seriously on what had induced him to commence gamester, and this he presently perceived was idleness. He had now found the cause, but the cure was still wanting : how was that to be effected so as to prevent a relapse ? Something must be done ; some method must be pursued so effectually to employ his time, as to prevent his having any to throw away at gaming. It then occurred to him that the adjutantcy of the regiment was to be disposed of, and this he determined to purchase as a post the most likely to find him a sufficient and laudable way of passing his time. He had letters of credit to draw for what sum he pleased for his promotion in the army ; but not to throw away idly, or to encourage his extravagancy. This was well ; but the main difficulty remained, and he must get to the regiment before he could take any steps towards the intended purchase, or draw for the sum to make it

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with.

with. While he was endeavouring to fall upon some expedient to extricate himself out of this dilemma, his friend, who had refused him in the morning, came to pay him a visit. After a very cool reception on the colonel's side, the other began by asking him, what steps he intended to take to relieve himself from the anxiety he plainly saw he was in? The colonel then told him all that he had thought upon that head, and the resolution he had made of purchasing the adjutantcy as soon as he could join the regiment: his friend then getting up, and embracing him, said, "My dear Daniel, I refused you in the morning, in that abrupt manner, in order to bring you to a sense of the dangerous situation you were in, and to make you reflect seriously on the folly of the way of life you had got into. I heartily rejoice that it has had the desired effect. Pursue the laudable resolution you have made, for be assured that IDLENESS AND GAMING ARE THE RUIN OF YOUTH. My interest, advice, and purse are now at your command: there, take it, and please yourself with what is necessary to subsist yourself and recruits to the regiment." This presently brought the colonel off the bed; and this afternoon's behaviour intirely obliterated the harshness of his friend's morning refusal: he now viewed him in the agreeable light of a sincere friend, and for ever after esteemed, and found him such. In short, the colonel set out with his recruits for the regiment, where he gained great applause for his success, which, as well as his commission, he had well nigh lost by one morning's folly: he immediately solicited for, and purchased, the adjutantcy; and from that day forward never touched cards or dice, but, as they ought to be used, merely for diversion, or to unbend the mind after too close an attention to serious affairs.

FRIENDLY ADVICE TO OFFICERS.
GENEROSITY.



GENEROSITY.

SENTIMENTS.

ONE great reason why men practise generosity so little in the world, is their finding so little there: generosity is catching, and if so many men escape it, it is in a great degree from the same reason that countrymen escape the small-pox, because they meet with no one to give it them.

You prove your generosity much less *at the time* you give, than *after it*; nay, rather it is often by the gift only that you prove it at all; for certainly when Tibullus told Crato he ought to remember that horse he gave him, he at the same told him that it was not from generosity that he gave him the horse.

How seldom is generosity perfect and pure? How often do men give, because it throws a certain inferiority on those who receive, and a superiority on themselves?

We are generally obliging and serviceable to others, in proportion as they do not want the favour.

EXAMPLES.

THE conduct of the war against the Falisci being committed to the care of Camillus, the Roman dictator, he besieged Falerii, their capital city, and surrounded it with lines; but at so great a distance from the walls, that there was sufficient room for the besieged to take the air without danger. The Falisci had brought from Greece the custom of

committing all their children to the care of one man, who was to instruct them in all the branches of polite literature, to take them out a walking with him, and see them perform the exercises proper for their age. The children had used often to walk with their master without the walls of the city before the siege; and the fears of an enemy, who kept quiet, and at such a distance, were not great enough to make them discontinue their exercise afterwards. But the present school-master proved a traitor. He at first led the youths only along the walls, than he carried them a little farther; and at length, when a favourable opportunity offered, he led them through the guards of the Roman camp, quite to the general's tent. As they were the children of the best families in the place, their treacherous leader, when he came into Camillus's presence, addressed him thus: "With these children I deliver the place you besiege into your hands; they were committed to my care and tuition, but I prefer the friendship of Rome to my employment at Falerii." Camillus struck with horror at the treachery, and looking at him with a menacing air: "Traitor," says he, "you do not address yourself with your impious present either to a general or a people that resemble you: we have indeed no express and formal alliance with the Falisci; but that which nature has established between all men both does, and shall subsist between us. War has its rights as well as peace; and we have learned to make it with no less justice than valour. We are in arms, not against an age which is spared even in cities taken by assault, but against men armed like ourselves; men, who without any previous injury from us, attacked the Roman camp at Veii. Thou, to the utmost of thy power, hast succeeded them by a new and different kind of crime; but for me, I shall conquer,

conquer, as at Veii, by Roman arts, by valour, works, and perseverance."

The traitor was not dismissed with this reprimand only: Camillus caused him to be stripped, and to have his hands tied behind him; and arming the young scholars with rods, he ordered them to drive him back into the city, and to scourge him all the way, which no doubt they did with a good will.

At this sight the Falisci, who had been inconsolable for the loss of their children, raised cries of joy: they were charmed to such a degree, with so uncommon an example of justice and virtue, that in an instant they intirely changed their disposition in respect to the Romans, and resolved that moment to have a peace with such generous enemies. Accordingly they sent deputies first to the camp, and afterwards to Rome; where, when they had audience of the senate, they addressed themselves to it in these terms: "Illustrious fathers, conquered by you, and your general, in a manner that can give no offence to gods and men, we are come to surrender ourselves to you; and we assure ourselves, than which nothing can be more glorious for victors, that we shall live happier under your government, than under our own laws. The event of this war has brought forth two excellent examples for mankind. You, fathers, have preferred justice to immediate conquest; and we, excited by that justice which we admire, voluntarily present you the victory." LIV. lib. v. c. 27.

WE see in the famous event which we have just related the power of virtue, and what impression it is capable of making upon the mind of man, when solid and sincere. No one can read this fact, without feeling himself warmly affected with indignation for the perfidious master, who gives up his scholars,

and admiration for Camillus, who sends them back to their parents. Sentiments of this kind are not free, and do not depend upon the will; they are implanted in the heart, they are a part of it, and born with us. We must therefore renounce nature, and suppress its voice, to believe, or to say, that virtue and vice are only names without force or reality. It is very evident in the history of this people, that their reputation for faith to engagements, equity, humanity, and clemency, contributed more than any thing besides to aggrandize the Roman empire.

PLUT. in CAMILLO, LIV. lib. 5, c. 26, 27.

PAPIRIUS CARBO, the Roman consul, being impeached as an accomplice in the assassination of the second Africanus, and having affronted one of his servants, he stole the box in which his master kept all his papers, and carried it to Licinius Crassus, who was employed to make good the indictment. Crassus had conceived an implacable hatred to Papirius, and these papers would have furnished him with ample matter to gratify it; but the generous Roman had such an abhorrence of the treachery, that he sent back the slave in chains, and the box unopened, saying, that "he had rather let an enemy and a criminal escape unpunished, than destroy him by base and dishonourable means."

BRUTUS, the general, having conquered the Patavenses, ordered them, on pain of death, to bring him all the gold and silver, promising rewards to such as should discover any hidden treasures. Upon this a slave, belonging to a rich citizen, informed against his master, and discovered to a centurion, who was sent for that purpose, the place where he had buried his wealth. The citizen was immediately seized, and brought, together with the treacherous

treacherous informer before Brutus. The *mother* of the accused followed them, declaring, with tears in her eyes, that *she* had hid the treasure without her son's knowledge, and consequently ought to be punished. On the other hand, the slave stood to his first information, maintaining that his master, and not his mother, had transgressed the edict. Brutus heard both parties with great patience; and being in the end convinced that the accusation of the slave was chiefly founded on the hatred he bore to his master, he commended the tenderness and generosity of the mother, restored the whole sum to the son, and condemned the slave to be crucified. This judgment, which was immediately published all over Lycia, gained him the hearts of the inhabitants, who came in flocks to him from all quarters, offering of their own accord what ready money they had by them.

APPIAN, lib. iv. p. 635.

THE second Scipio Africanus, being bound by the will of Æmelia, who had left him a large fortune, to pay at three different times to the two daughters of his grandfather by adoption, half their portions, which amounted to eleven thousand two hundred and fifty pounds, the time for the payment of the first sum being expired, Scipio put the whole money into the hands of a banker. Tiberius Gracchus and Scipio Nasica, who had married the two sisters, imagining that Scipio had made a mistake, went to him, and observed that the laws allowed him three years to pay that sum in, and at three different times. Young Scipio answered, that he knew very well what the laws directed on this occasion; that they might indeed be executed in their greatest rigour with strangers, but that friends and relations ought to treat one another with a more generous simplicity; and therefore he desired
them

them to receive the whole sum. They were struck with such admiration at the generosity of their kinsman, that, in their return home, they reproached themselves with their narrow way of thinking, at the time when they made the greatest figure, and had the highest regard paid to them of any family in Rome. This generous action, says Polybius, was the more admired, because no person in Rome, so far from consenting to pay so large a sum before it was due, would pay even twenty pounds before the time for payment was elapsed.

PAPIRIA, the mother of Scipio, having been divorced from her husband, was not in circumstances to support the dignity of her birth; and therefore lived in great obscurity, never appearing in the assemblies, or public ceremonies. Scipio, after he became possessed of the fortune abovementioned, assigned over so large a part of it to his mother, as enabled her not only to enjoy the conveniences of life, but to appear as usual in the best company, with an equipage and splendor every way suitable to her birth, and the august house to which she was related. This noble generosity of Scipio did him great honour, especially in the minds of the ladies, who expatiated on it in all their conversations, and in a city, whose inhabitants, says Polybius, were not easily prevailed upon to part with their money. After the death of his mother the rich possessions he had given her reverted to him, by law as well as equity; and his sisters, according to the custom of those times, had not the least claim to them. Nevertheless, Scipio thought it would be dishonourable in him had he taken them back; he therefore made over to his sisters whatever he had presented to his mother, which amounted to a very considerable sum; and by this fresh proof of his glorious disregard

gard of wealth, and the tender friendship he had for his family, acquired the applause of the whole city.

EXCERP. é POLYB.

THE'disinterested generosity of this great man was not confined to his own family or relations. Going to command in Spain during the war with Numan-tia, Antiochus Sidetes sent him rich and magnificent presents. Some generals would have appropriated them to their own use : Scipio received them in public, sitting upon his tribunal in the view of the whole army, and gave orders that they should be delivered to the questor *, to be applied in rewarding those officers and soldiers who should distinguish themselves in the service. By such conduct a generous and noble soul is known. EPIT. LIV. lib. 57.

Æschines and Demosthenes were the two greatest orators which Greece, or, perhaps, any other nation ever produced. The former having drawn up an accusation against one Ctésiphon, or rather against Demosthenes, a time was fixed for hearing the trial. No cause ever excited so much curiosity, nor was pleaded with so much pomp. People flocked to it from all parts, says Cicero †, and they had great reason for so doing ; for what fight could be nobler than a conflict between two orators, each of them excellent in his way ; both formed by nature, improved by art, and animated by perpetual dissensions, and an insuperable jealousy ! The disposition of the people, and the juncture of the times, seemed to favour Æschines ; nevertheless, he lost his cause, and was justly sentenced to banishment for his rash accusation. He thereupon went and settled

* The questor was the treasurer of the army.

† Cic. de opt. gen. orat. n. 22.

at Rhodes, where he opened a school of eloquence, the fame and glory of which continued for many ages. He began his lectures with the two orations that had occasioned his banishment. Great encomiums were given to that of *Æschines*; but when they heard that of *Demosthenes*, the plaudits and acclamations were redoubled; and it was then he spoke these words, so greatly laudable in the mouth of an enemy: "But what applauses would you have bestowed, had you heard *Demosthenes* speak it himself!"

The victor likewise made a good use of the conquest; for the instant *Æschines* left Athens, in order to embark for Rhodes, *Demosthenes* ran after him, and forced him to accept of a purse of money; which must have obliged him so much the more, as he had less room to expect such an offer. On this occasion *Æschines* cried out: * "How will it be possible enough for me to regret a country in which I leave an enemy more generous, than I can hope to find friends in any other part of the world!"

WHEN *Agésilas* was declared king, he was put into possession of the whole estate of his brother *Agis*, of which *Leotychides* was deprived as a bastard; but seeing the relations of that prince, on the side of his mother *Lampito*, were all very poor, he divided the whole inheritance with them; and by that act of generosity acquired great reputation, and the good-will of all the world, instead of the envy and hatred he might have drawn upon himself by the inheritance. These sort of sacrifices are glorious, though rare, and can never be sufficiently admired. PLUT. IN AGESIL.

* Some authors ascribe these words to *Demosthenes*, when, three years after, he met with the same fate as *Æschines*, and was also banished from Athens. ROLL.

THE command of the Roman army against Pyrrhus, king of Macedon, being conferred on Fabricius, an unknown person came into his camp with a letter from the king's physician, who offered to take Pyrrhus off by poison, if the Romans would promise him a recompence proportionable to the service he should render them, by putting an end to so destructive a war without any danger to themselves. Fabricius, who always retained the same probity and justice * even in time of war, which furnishes so many pretexts for departing from thence; and as he knew there were some rights which ought to be preserved inviolable, even with enemies themselves, was struck with a just horror at such a proposal; and as he would not suffer the king to conquer him with gold †, he thought it would be infamous in himself to conquer the king by poison. After some conference, therefore, with his colleague Æmilius, he wrote a letter to Pyrrhus, to caution him against that black treachery. His letter was conceived in these terms:

CAIUS FABRICIUS,
AND
QUINTUS ÆMILIUS,
CONSULS,
TO KING PYRRHUS,
HEALTH.

“ YOU seem to form a wrong judgment both of friends and enemies, and this will be your own

* See the article *Wealth* (contempt of.)

† Ejusdem animi fuit, auro non vinci, veneno non vincere, admirati sumus ingentem virum, quem non regis, non contra regem promissa flexissent; boni exempli tenacem, quod difficillimum est, in bello innocentem; qui aliquod esse crederet in hoste nefas, qui in summa paupertate, quam sibi decus fecerat, non aliter refugit divitias quam venenum. SENECA. EPIST. 120.

opinion when you have read the letter which has been written to us: for you would then be sensible, that you are carrying on a war against people of virtue and honour, at the same time that you repose entire confidence in the worst of men. The information we now send you results more from our affection for ourselves, than for you; for we were unwilling that your death should give the world occasion to defame us, and would not have it imagined that we had recourse to treachery, through despair of terminating this war happily by our valour."

Pyrrhus having received this letter, and finding it to be a true representation of the fact, caused his physician to be punished; and sent back all the Romans he had taken prisoners, without ransom, as a testimonial of his gratitude to Fabricius and the republic.



HAPPINESS not founded on Wealth, or the Vicissitudes of Human Life.

S E N T I M E N T S.

YOU see here a notable instance of the uncertainty of human grandeur, and of the mutability of fortune; let it make a proper impression on you all, but especially on such of you as are in the vigour of your age. Let not present prosperity so far puff up any man as to make him behave with arrogance towards another; neither let any man confide in his good fortune, for he cannot tell how soon it may forsake him.

It is the lot of mankind to be happy and miserable by turns ; the wisdom of nature will have it so ; and it is exceedingly for our advantage it should be so. By the mediation of this mixture we have the comfort of hope to support us in our distresses, and the apprehensions of a change, to keep a check upon us in the very height of our greatness and glory ; so that by this vicissitude of good and evil, we are kept steady in our philosophy, and in our religion. The one puts us in mind of God's omnipotence and justice, the other of his goodness and mercy : the one tells us that there is no trusting to our strength ; the other preaches faith and resignation in the prospect of an over-ruling Providence that takes care of us.

E X A M P L E S.

CRÆSUS was king of Lydia. His very name, which is become a proverb, carries in it an idea of immense riches. The wealth of this prince, to judge of it only by the presents he made to the temple of Delphos, must have been excessively great. Most of those presents were to be seen in the time of Herodotus ; and were worth several millions. We may partly account for the treasures of this prince from certain mines that he had situate, according to Strabo, between Pergamos and Atarnes ; as also from the little river Pactolus, the sand of which was gold. This uncommon affluence, which is a thing extraordinary, did not enervate or soften the courage of Cræsus. He thought it unworthy of a prince to spend his time in idleness and pleasure. Herodotus observes that he was the first conqueror of the Greeks *, who till then had never been subject to a foreign power.

* Doubtless he must mean the Greeks settled in Asia Minor.

But

But what is still more extraordinary in this prince, though he was so immensely rich, and so great a warrior, yet his chief delight was in literature and the sciences. His court was the ordinary residence of those famous and learned men, so revered by antiquity, and distinguished by the name of the Seven wise Men of Greece. Solon, one of the most celebrated amongst them, after having established new laws at Athens, went to Sardis, where he was received in a manner suitable to the reputation of so great a man. The king, attended with a numerous court, appeared in all his regal pomp and splendor, dressed in the most magnificent apparel, which was all over enriched with gold, and glittered with diamonds. Notwithstanding the novelty of this spectacle to Solon, it did not appear that he was the least moved at it, or that he uttered a word which discovered the least surprize or admiration; on the contrary, people of sense might sufficiently discern from his behaviour, that he looked upon all this outward pomp, as an indication of a little mind, which knows not in what true greatness consists. This coldness and indifference in Solon's first approach gave the king no favourable opinion of his new guest. He afterwards ordered all his treasures, his magnificent apartment, and costly furniture should be shewn him; as if he expected by the multitude of his fine vessels, diamonds, statues, and paintings, to conquer the philosopher's indifference. But it was the king that Solon was come to visit, and not the walls or chambers of his palace. He had no notion of making an estimate of his worth, by these outward appendages, but by himself and personal qualities.

When Solon had seen all, he was brought back to the king: Cræsus then asked him, which of mankind, in all his travels, he had found the most truly happy?

happy? "One Tellus," replied Solon, "a citizen of Athens, a very honest and good man, who had lived all his days without indigence, had always seen his country in a flourishing condition, had children that were universally esteemed, with the satisfaction of seeing those children's children, and at last died gloriously fighting for his country."

Such an answer as this, in which gold and silver were accounted as nothing, seemed to Cræsus to argue a strange ignorance and stupidity. However, as he flattered himself of being ranked in the second degree of happiness, he asked him, who of all those he had seen was the next in felicity to Tellus? Solon answered, "Cleobis and Bitou, of Argos, two brothers *, who had left behind them a perfect pattern of fraternal affection, and of the respect due from children to their parents. Upon a solemn festival, when their mother, a priestess of Juno, was to go to the temple, the oxen that were to draw her not being ready, the two sons put themselves to the yoke, and drew their mother's chariot thither, which was above five miles distant. All the mothers of the place, ravished with admiration, congratulated the priestess on the piety of her sons. She, in the transport of her joy and thankfulness, earnestly intreated the goddess to reward her children with the best thing that heaven can give to man. Her prayers were heard. When the sacrifice was over, her two sons fell asleep in the very temple, and there died in a soft and peaceful slumber. In honour of their piety, the people of Argos consecrated statues to them in the temple of Delphos." "What then," says Cræsus, "you do not reckon me in the number of the happy?" Solon, who was not willing either to flatter him, or exasperate him any farther, replied calmly; "King of

* Φιλαδελφός ἢ Φιλομήτορας διαφερόντως ἄνθρωπος.

Lydia,

Lydia, besides many other advantages, the gods have given us Grecians a spirit of moderation and reserve, which hath produced amongst us a plain, popular kind of philosophy, accompanied with a certain generous freedom, void of pride or ostentation; and therefore not well suited to the courts of kings. This philosophy, considering what an infinite number of vicissitudes and accidents the life of man is liable to, does not allow us either to glory in any prosperity we enjoy ourselves, or to admire happiness in others, which perhaps may prove only transient or superficial." From hence he took occasion to observe to him further. "That the life of man seldom exceeds seventy years, which are made up of months, weeks, and days, not two of which are exactly alike: so that the time to come is nothing but a series of various accidents which cannot be foreseen. *Therefore, in our opinion (continued he) no man can be esteemed happy, but he whose happiness God continues to the end of his life* *.

As

* ———— Ultima semper

Expectanda dies homini est, dicique beatus

Ante obitum nemo, supremaque funera debet. JUV. SAT. X. 274.

Cræsus if we judge of him by the character he bears in history, was a very good prince, and worthy of esteem in many respects. He had a great deal of good nature, affability, and humanity. His palace was a receptacle for men of wit and learning; which shews that he himself was a person of learning, and had a taste for the sciences. His weakness was, that he laid a great stress upon riches and magnificence, thought himself great and happy in proportion to his possessions, mistook regal pomp and splendor for true and solid greatness, and fed his vanity with the excessive submission of those that stood in a kind of adoration before him. These learned men, those wits, and other courtiers that enriched themselves by his bounty and liberality, took care not to differ from the prince's taste, and never thought of undeceiving him with respect to his errors and false ideas. *Æsop*, the author of the Fables, who had formerly been a slave, and still retained somewhat of the spirit and character of slavery, then at the court of this prince, observing that *Solon* was looked upon with coldness after his conversation with the king, said to him by way of

As for others, who are perpetually exposed to a thousand dangers, we account their happiness as uncertain as the crown to a person that is engaged in battle, and has not yet obtained the victory."

It was not long before Cræsus experienced the truth of what Solon had told him. He had two sons, one of whom being dumb, was a perpetual subject of affliction to him. The other, named Atys, was distinguished by every good quality, and his great consolation and delight. One day there was to be an extraordinary hunting-match for the killing of a wild boar, which had committed great ravage in the neighbourhood. All the young lords of the court were to be at this hunting. Atys very earnestly importuned his father that he would give him leave to be present. The king granted him his request; but put him under the care of a discreet young prince, who had taken refuge in his court, and was named Adrastus; and this very Adrastus, as he of advice, "Solon, we must either not come near princes at all, or speak things that are agreeable to them." "Say rather," replied Solon, that we should either never come near them at all, or else speak such things as may be for their good." Seneca is perfectly of Solon's opinion. Speaking of what great use a faithful and sincere friend may be to a prince, he says, "Dic illis, non quod volunt audire, sed quod audisse semper volent. — Plenas aures adulationibus aliquando vera vox intret; da consilium utile. Quæris, quid felici præstare possis? Efficiet, ne fecilitati suæ credat. Parum in illum contuleris, si illi semel stultam fiduciam permanens semper potentia excusseris, docue, isque mobilia esse quæ dedit casus; ac sæpe inter fortunam maximam et ultimam nihil interesse." SEN. DE BENEF. lib. vi. c. 33. i. e. Tell them not what they chuse to hear, but what they will wish they had heard. Give them wholesome advice; let a word of truth reach those ears which are perpetually fed and entertained with flattery. You will ask me what service can be done to a person arrived at the highest pitch of felicity? It will teach him not to trust in his prosperity; it will remove that vain confidence he has in his power and greatness, as if they were to endure for ever; make him understand that every thing which belongs to, and depends upon fortune, is as unstable as herself; and that there is often but the space of a moment between the highest elevation, and the most unhappy downfall.

was

was aiming his javelin at the boar, unfortunately killed Atys. It is impossible to express either the affliction of the father when he heard of this fatal accident, or of the unhappy prince, the innocent author of the murder, who expiated his fault with his blood, stabbing himself in the breast with his own sword, upon the funeral pile of the unfortunate Atys. Two whole years were spent on this occasion in deep mourning, the afflicted father's thoughts being wholly taken up with the loss he had sustained. But the growing reputation, and great qualities of Cyrus, king of Persia, who began to make himself known, roused his martial spirits, and diverted his mind to other thoughts. A war commenced between the two kings, in the course of which Cyrus laid siege to Sardis, and carried it; and likewise took Cræsus captive. Cræsus, being a prisoner, was condemned by the conqueror to be burnt alive, with fourteen young Lydians, as a sacrifice and first fruits of his victory. Accordingly the funeral pile was prepared, and that unhappy prince, being laid thereon, and just upon the point of execution, recollecting the conversation he had formerly had with Solon, was wofully convinced of the truth of that philosopher's admonition; and in remembrance thereof, cried out aloud three times, "O Solon, Solon, Solon!" Cyrus, who, with the chief officers of his court, was present at this spectacle, was curious to know why Cræsus pronounced that celebrated philosopher's name with so much vehemence in his extremity. Being told the reason, and reflecting upon the uncertain state of all sublunary things, he was touched with commiseration of the prince's misfortunes, caused him to be taken from the pile, and treated him afterwards, as long as he lived with honour and respect *. Thus had Solon

* Καὶ δοξαζέχεν ὁ Σόλων ἐν λόγῳ τοῦ μὲν σκτασ, τῷ δὲ παιδαύσα, τὰν βασιλεῶν.

PLUT.

the glory with one single word to save the life of one king, and give a wholesome lesson of instruction to another. HEROD. lib. i. c. 18—86—91. PLUT. IN SOLON. ROLLIN. ANT. HIST. vol. ii.

MONIMA was a lady whom all Greece admired, not so much for her beauty, though confessedly exquisite, as for her wisdom and prudence. Mithridates, king of Pontus, who, excepting Alexander, was the greatest of kings, having fallen desperately in love with her, had forgot nothing that might incline her to favour his passion: he sent her at once fifteen thousand pieces of gold; but her virtue was proof against every attack. She refused his presents till he gave her the quality of wife and queen, and sent her the royal tiara or diadem; an essential ceremony in the marriage of the kings of those nations. Nor did she then comply without extreme regret. A more humble station was what she would much rather have chosen; but her friends, dazzled with the splendor of a crown, and the power of Mithridates, who was at that time every where victorious, and at the height of his glory, insisted on her acceptance of so advantageous an offer. She complied, and the world thought her happy; but they were greatly mistaken: that unfortunate princess passed her life in continual sadness and affliction, lamenting her fatal beauty, that instead of an husband had given her a master, and instead of procuring her an honourable abode, and the endearments of conjugal society, had confined her in a close prison, under a guard of barbarians; where, far removed from the delightful regions of Greece, she had only enjoyed a dream of that happiness with which she had been flattered, and had really lost that solid and substantial good she possessed in her own beloved country. But her misery was not yet com-

pleat. Mithridates, who for thirty years had maintained a war against the Romans, was at last defeated by Lucullus in the plains of Cabiræ. Even at this battle fortune seemed to smile on him as formerly, for he had greatly the advantage in the two first actions ; but, on a sudden, fortune, honour, wealth, and every thing the world calls great forsook him : in short, he was so completely conquered in a third engagement that he was obliged to make his escape on foot, and without a single servant to attend him. Enraged at this defeat, and supposing that his wife would fall into the hands of Lucullus, jealousy or cruelty prompted him to send her orders to die by the hands of Bacchidas, the eunuch. When this messenger of death arrived, and had signified to the princess the order of Mithridates, which favoured her no farther than to leave her at liberty to chuse the kind of death she thought most gentle and immediate, Monima, taking the diadem from her head, tied it round her neck, and hung herself up by it ; but that wreath not being strong enough, and breaking, she cried out, “ Ah, fatal trifle, you might at least do me this mournful office.” Then throwing it away with indignation, she presented her neck to Bacchidas, who dispatched her with one relentless stroke. As for Mithridates, though he recovered his kingdom again, he did not long enjoy it ; for being driven by Pompey to his son Pharnaces, he there meditated a scheme of revenge as threw his army into such a terror, that, to prevent the execution of it, they conspired against him, and chose Pharnaces his son king. Mithridates then seeing himself abandoned by all the world, and that even his son would not suffer him to escape where he could, retired to his apartment, and after giving poison to such of his wives and daughters as were with him at that time, he took the same himself ;

2

but

but when he perceived that it had not its effect upon him, he had recourse to his sword. DION.

PERSEUS had reigned eleven years king of Macedon. He was powerful, and immensely rich : but, after having declared war against the Romans, in a few years he was stripped of his dominions, himself taken prisoner, and, together with his wife and children, led in triumph through the streets of Rome. After being made a public spectacle, he was bound in chains, and thrown into prison. It would melt the most obdurate heart to read the sufferings he there endured. Though deeply sensible of his misery, all that P. Æmelius, who had conquered him, could do for his relief, was to get him removed from the common jail into a more commodious prison. Hunger had made him receive with gratitude some broken victuals from a common malefactor, in hopes of living to see better days : but when he found the only favour he was to expect was a change of one prison for another, patience forsook him, and, by abstaining from all kinds of food, he put an end both to his life and sufferings.

Of the three children of Perseus, two, his eldest daughter and son, did not survive him long. Touched with their own and their royal father's misfortunes, they gave themselves up to vexation and grief, which put an early period to their days. His youngest son, Alexander, by a fate still more unhappy than death itself, was reduced to work with his own hands for the means of life : and afterwards, as he had learnt the Latin tongue, he became a register under the magistrates of the city of Alba.

What a fall was this for the son of the greatest king upon earth ! and what example can be more

capable of humbling human pride !
PLUT. IN *ÆMIL.*

LIV. xlii.

LYSIMACHUS, at the division of Alexander's empire, had several provinces allotted to his share ; besides which he had now obtained the kingdom of Macedonia, having also fifteen children living to be the comforts of his old age. In such a situation he thought himself contented and happy : but so it was, that, like the fair city Lyfimachia, which he had built, and called after his own name, and which was swallowed up by an earthquake, he suddenly saw himself and his fortunes, his foreign and domestic hopes, not only turned upside-down, but destroyed for ever. His eldest son Agathocles, a prince of great hopes, because of great prudence, he had married to Lyfandra, the daughter of Ptolemy by Eurydice, the daughter of Antipater ; and some time after himself married Arsinoe, the daughter of Ptolemy by Berenice, a widow, who had accompanied his other wife into Egypt as her friend. These, Eurydice, Berenice, Lyfandra, and Arsinoe, introduced scenes of blood and confusion into both courts. In that of Ptolemy I. Berenice prevailed upon the king to favour her children in preference to those of her mistress ; whereupon Ptolemy Ceraunus, the king's eldest son, fled to the court of Lyfimachus, where he was kindly received by his brother-in-law Agathocles, and his sister Lyfandra. But in this court he found Arsinoe, the daughter of his malicious mother-in-law, as powerful, and more implacable than she. She infused it into her husband's head, that his son, his eldest son, Agathocles, who had conquered for him half his empire, and in whom the army and people had their hopes bound up, was secretly his enemy ; upon which the hopeless
young

young prince was first imprisoned, and then poisoned ; a fact which struck not only the family, but all the subjects of Lyfimachus with horror, and the fright of which induced Lyfandra to fly with her children, and her brother Ptolemy Ceraunus, to Seleucus, where they found not only a civil, but a kind reception. Many of the officers in Lyfimachus's army, and some of the principal lords of his court, followed them, and all concurred in beseeching him to make war upon this unnatural parent, who, vexed with the reflections made on what he had already done, grew every day more and more cruel. Seleucus, though he was seventy-seven years old, had still all the vigour and activity of a young man : he therefore lent a willing ear to these insinuations, the rather, because he had no rival left but Lyfimachus ; and him once subdued, he saw no cause to doubt that his own empire would be extended as far as that of Alexander his master : instantly therefore he fell upon the dominions of Lyfimachus, in Asia, and stripped him of them almost as soon as he attacked them. Both armies meeting at last near Corupedion, in Phrygia, a battle ensued, where, in the seventy-fourth year of his age, Lyfimachus, having first lost all his children, except two, fell in the field, and left the victory with his kingdoms to Seleucus, justly surnamed Nicator, or the conqueror.

APPIAN IN SYRIACIS. JUST. lib. xvii. c. 1—2. MMEMNON. OP PHOT. cod. ccxxiv. c. 9.

DAMOCLES, one of the courtiers of Dionysius the Elder, tyrant of Syracuse, was perpetually extolling with raptures his treasures, grandeur, the number of his troops, the extent of his dominions, the magnificence of his palaces, and the universal abundance of all good things and enjoyments in

capable of humbling human pride !
PLUT. IN *ÆMIL.*

LIV. xlii.

LYSIMACHUS, at the division of Alexander's empire, had several provinces allotted to his share ; besides which he had now obtained the kingdom of Macedonia, having also fifteen children living to be the comforts of his old age. In such a situation he thought himself contented and happy : but so it was, that, like the fair city *Lyfimachia*, which he had built, and called after his own name, and which was swallowed up by an earthquake, he suddenly saw himself and his fortunes, his foreign and domestic hopes, not only turned upside-down, but destroyed for ever. His eldest son *Agathocles*, a prince of great hopes, because of great prudence, he had married to *Lyfandra*, the daughter of *Ptolemy* by *Eurydice*, the daughter of *Antipater* ; and some time after himself married *Arfinoe*, the daughter of *Ptolemy* by *Berenice*, a widow, who had accompanied his other wife into Egypt as her friend. These, *Eurydice*, *Berenice*, *Lyfandra*, and *Arfinoe*, introduced scenes of blood and confusion into both courts. In that of *Ptolemy I.* *Berenice* prevailed upon the king to favour her children in preference to those of her mistress ; whereupon *Ptolemy Ceraunus*, the king's eldest son, fled to the court of *Lyfimachus*, where he was kindly received by his brother-in-law *Agathocles*, and his sister *Lyfandra*. But in this court he found *Arfinoe*, the daughter of his malicious mother-in-law, as powerful, and more implacable than she. She infused it into her husband's head, that his son, his eldest son, *Agathocles*, who had conquered for him half his empire, and in whom the army and people had their hopes bound up, was secretly his enemy ; upon which the hopeless
young

young prince was first imprisoned, and then poisoned ; a fact which struck not only the family, but all the subjects of Lyfimachus with horror, and the fright of which induced Lyfandra to fly with her children, and her brother Ptolemy Ceraunus, to Seleucus, where they found not only a civil, but a kind reception. Many of the officers in Lyfimachus's army, and some of the principal lords of his court, followed them, and all concurred in beseeching him to make war upon this unnatural parent, who, vexed with the reflections made on what he had already done, grew every day more and more cruel. Seleucus, though he was seventy-seven years old, had still all the vigour and activity of a young man : he therefore lent a willing ear to these insinuations, the rather, because he had no rival left but Lyfimachus ; and him once subdued, he saw no cause to doubt that his own empire would be extended as far as that of Alexander his master : instantly therefore he fell upon the dominions of Lyfimachus, in Asia, and stripped him of them almost as soon as he attacked them. Both armies meeting at last near Corupedion, in Phrygia, a battle ensued, where, in the seventy-fourth year of his age, Lyfimachus, having first lost all his children, except two, fell in the field, and left the victory with his kingdoms to Seleucus, justly surnamed Nicator, or the conqueror.

APPIAN IN SYRIACIS. JUST. lib. xvii. c. 1—2. MMEMNON. OP PHOT. cod. ccxxiv. c. 9.

DAMOCLES, one of the courtiers of Dionysius the Elder, tyrant of Syracuse, was perpetually extolling with raptures his treasures, grandeur, the number of his troops, the extent of his dominions, the magnificence of his palaces, and the universal abundance of all good things and enjoyments in

his possession ; always repeating, that *never man was happier than Dionysius*. “ Because you are of that opinion,” said the tyrant, “ will you taste and make proof of my felicity in person ?” The offer was accepted with joy, Damocles was placed upon a golden bed, covered with carpets of inestimable value. The side-boards were loaded with vessels of gold and silver. The most beautiful slaves in the most splendid habits stood around him watching the least signal to serve him. The most exquisite essence and perfumes had not been spared. The table was spread with proportionable magnificence. Damocles was all joy, and looked upon himself as the happiest man in the world ; when, unfortunately casting up his eyes, he beheld over his head the point of a sword, which hung from the roof only by a single horse-hair. He was immediately seized with a cold sweat, every thing disappeared in an instant : he could see nothing but the sword, nor think of any thing but his danger. In the height of his fear, he desired permission to retire, and declared he would be happy no longer. *Cic. Tusc. Quæst. lib. v. n. 61, 62.*

THIS was a very natural and striking representation of the uncomfortable manner in which the tyrant passed his days, as appears from the amazing precautions he thought necessary for the security of his life. He wore under his robe a cuirass of brass. He never harranged the people, but from the top of an high tower ; and thought proper to make himself invulnerable by being inaccessible, not daring to confide in any of his friends and relations ; his guard was composed of slaves and strangers : he went abroad as little as possible, fear obliging him to condemn himself to a kind of imprisonment. These extraordinary precautions regard, no doubt, certain intervals of his reign, when frequent conspiracies

spiracies against him rendered him more timid and suspicious than usual; for at other times he conversed freely enough with the people, and was accessible even to familiarity. In those dark days of distrust and fear, he fancied that he saw all mankind in arms against him. A word which escaped his barber, who boasted, by way of jest, that he held a razor at the tyrant's throat every week, cost him his life. From thenceforth not to abandon his head and life to the hands of a barber, he made his daughters, though very young, do him that despicable office; and when they were more advanced in years, he took the scissars and razors from them, and taught them to singe off his beard with hot shells. He was at last reduced to do himself that office, not daring it seems to trust his daughters any longer. He never went into the chamber of his wives at night, till they had first been searched with the utmost care and circumspection. His bed was surrounded with a very broad and deep trench, with a small draw-bridge over it for the entrance: after having well locked and bolted the doors of his apartments, he drew up the bridge, that he might sleep in security. Neither his brother, nor even his son, could be admitted into his chamber without changing their cloaths, and being visited by the guards. Was this to live, to reign?

DIONYSIUS was succeeded by one of his own sons, of his own name, commonly called Dionysius the Younger. He saw himself possessed of the most powerful kingdom that had ever been usurped by tyrants. He had possessed it ten years entire; but in the midst of all his greatness, his citadel was attacked, his treasures seized, and he himself was obliged to surrender up his person. He was sent to Corinth, with only one galley without convoy, and with very little money. He served

there for a sight, every body running to gaze at him; some with a secret joy of heart to feed their eyes with the view of the miseries of a man, whom the name of tyrant rendered odious; others with a kind of compassion from comparing the splendid condition from which he had fallen, with the inextricable abyss of distress into which they beheld him plunged. We are * told likewise, that the extreme poverty to which he was reduced at Corinth, obliged him to open a school, and to teach children to read; perhaps, says Cicero † (without doubt jestingly) to retain a species of empire, and not absolutely to renounce the habit and pleasure of commanding ‡. Whether that was his motive or not, it is certain that he, who had seen himself master of Syracuse, and of almost all Sicily, who had possessed immense riches, and had numerous fleets, and great armies of horse and foot, under his command; that the same Dionysius reduced now almost to beggary, and from a *king* become a *school-master*, was a good lesson for persons of exalted stations not to confide in their grandeur, nor to rely too much upon their fortune. The Lacedemonians, some time after, gave Philip this admonition, § that prince having wrote to them in very haughty and menacing terms, they made him no other answer, but “Dionysius at Corinth.”

IN the year of Rome 496, M. Atilius Regulus was chosen consul a second time. Like the great Cincinnatus, he was actually sowing his land when the deputies informed him of his election to the consular purple. In those happy times poverty was

* Cic. Tusc. Quest. lib. iii. n. 37.

† Dionysius Corinthi pueros docebat, usque adeo imperio carere non poterat.

‡ Val. Max. lib. vi.

§ Demet. Phol. de Eloc. 11. lib. viii.

not despised, nor was it any impediment to the exercise of the most exalted posts in the commonwealth: for it was frequently seen, that the same hands which held the plough, sustained the state, and cut to pieces the armies of its enemies. It was for this purpose that Regulus was now fixed on; and, therefore, he no sooner received the necessary instructions of the senate, than he set out to attack the Carthaginians in their own country. So rapid and amazing was the success which attended his arms, that in less than twelve months more than two hundred places surrendered to him. He likewise made himself master of Tunis, which lay within fifteen miles of the capital, a place of the utmost importance. The enemy were extremely alarmed, every thing had gone against them hitherto; they had been defeated as well by sea as land. The Numidians also committed as great ravages in their country as the Romans: in short, they expected every moment to see their capital besieged. The peasants, flying thither from all parts with their wives and children for refuge, augmented the confusion and trouble, and made them apprehend a famine in case of a siege. In this deplorable situation, without resource, and without hope, they deputed the principal persons of their senate to ask peace of the Roman general. Regulus did not refuse to treat with their ambassadors; but insisted upon such concessions from the Carthaginians as were indeed hard and rigorous: and as he knew they were reduced to extremities, he would abate nothing of the conditions offered, whatever instances the deputies made to him on that head. Through a presumption with which great and unexpected successes are almost always attended, he even treated them with haughtiness, telling them that they ought to consider all he left them as a great favour; adding, with a kind of insult, “ that they ought either to know how to

conquer, or to submit to the victor." So proud and severe a treatment enraged the Carthaginians, and they resolved rather to perish with their arms in their hands, than submit to any thing so unworthy of the greatness of Carthage. In this dreadful extremity a reinforcement of auxiliary troops arrived unexpectedly from Greece, amongst whom was Xanthippus, the Lacedemonian, trained up in the Spartan discipline, and well versed in the military art, as it was taught in that excellent school. This great man had not been long at Carthage, before he plainly perceived that the losses sustained by the Carthaginians was owing to the incapacity of their generals. He supported his opinions by such strong and convincing reasons, as shewed clearly that by observing a different conduct the country might not only be secured, but the enemy driven out of it. Such a discourse revived the courage and hopes of the army; but when they saw his manner of drawing up the troops, of making them advance, retreat, or file off with so much regularity and order; in a word, all the evolutions and movements necessary in the art-military, both officers and soldiers were struck with admiration; and, what is very extraordinary, envy itself was mute. To the mournful consternation which had spread amongst the troops, joy and gaiety succeeded on a sudden. They demanded with ardour to be led on directly to battle, as if assured of victory, and of obliterating the shame of past defeats. Xanthippus was too wise to suffer this ardour to cool, which the sight of the enemy served only to augment: he therefore prepared for an engagement the next morning, the event of which is to decide the fate of Carthage. The two armies meet in a large plain: that of the Carthaginians consisted of twelve thousand foot, four thousand horse, and about one hundred elephants; and that of the Romans was fifteen thousand

thousand foot, and three thousand horse. It requires no great knowledge in military affairs to perceive, that the Roman general ought to have avoided plains, and chosen posts where the enemy's horse and elephants could not act, which would have deprived the Carthaginians of that part of their army on which they most relied: but, dazzled with the lustre of his late victory, and a long train of fortunate events, he believed himself invincible wherever he gave battle. A few hours convinced him of his mistake, and taught him, by woeful experience, the mutability of all human things; that the race is not always to the swift, nor the battle to the strong, but that time and chance happeneth to them all. The Romans were totally defeated, most of them were crushed to pieces by the enormous weight of the elephants; the rest, without quitting their ranks, were exposed on all sides to the darts of the light armed troops, and borne down by the horse: only a small number fled; but as it was in a flat country, they were easily pursued, and cut to pieces by the auxiliary troops. The Carthaginians, after having taken the spoils of the dead, re-entered their capital in triumph with the general of the Romans, and five hundred prisoners walking before them. The sudden change in their condition filled the citizens with astonishment; they could scarce believe their own eyes, that they who but the day before were upon the brink of destruction, should be restored to peace and happiness: that the army which had filled them with terror and consternation, should be dead at their gates, and the haughty victor, who had so lately treated them with insult and contempt, should now appear himself in chains, and be led captive through their streets, was so surprising a reverse of fortune, as seemed at first incredible; but when their first transports of joy were subsided, men, women, old and young, crowded to the temples to return

the gods their fervent thanks for so great a deliverance. As to the general, they threw him into a dungeon, where he endured incredible hardships for more than five years. Nothing less indeed could be expected from a people remarkable for their cruelty, and so highly exasperated by his own conduct to them. This battle, says Polybius, though not so considerable as many others, may give us some salutary instructions, which, adds he, is the solid fruit of history.

In the first place, can any one rely upon good fortune after what has happened to Regulus? Haughty from his victory, and inexorable to the conquered, he scarce vouchsafes to hear them, and soon after falls into their hands. Hannibal makes much the same observation to Scipio. "Regulus," said he, "would have been one of the most extraordinary models of valour and success that ever was, if after the victory he had gained in the very country where we now are, he had thought fit to grant our ancestors the peace they demanded: but from not knowing how to check his ambition, and keep within the bounds of reason, the greatness of his elevation only served to make his fall the more shameful." LIV. xxx. 30.

In the second place, we see the truth of what Euripides says, "That one wise head is better than a multitude of hands*." One man on this occasion changes the whole face of affairs. On the one side he puts troops to flight that appeared invincible: on the other, he revives the courage of a city and army that he found in consternation and despair. And this, says Polybius, is the use to be made of reading; for there being two ways of learning and improving, the one by our own experience, and the

* Ως εἰς φον βουλευμα τας πολλας χειρας νικᾷ.

next by that of others, it is much the wiser, and more advantageous to be taught by the faults of others, than by our own. POLYB. lib. i. 33.

The year following the event above related, Cornelius Scipio Afina was chosen consul, and sent against the Carthaginians. He repaired the loss sustained by the defeat of Regulus; and, what was infinitely pleasing, he had an opportunity of revenging the indignity and insults which he had formerly received from this perfidious enemy. For seven years before, under colour of a treaty of peace, himself and all his attendants were made prisoners; and, being carried to Carthage, were thrown into a dungeon. Here they remained for some time, deprived of all the comforts of life, treated with the utmost inhumanity, and every moment in expectation of death. By an unexpected, but happy reverse of fortune, he obtained his liberty, was restored to his friends, and is now at the head of a numerous army, carrying terror and destruction among that very people who had bound him in chains, and confined him within the walls of a prison. "Who would have expected," says Valerius Maximus, "that this Cornelius should be led from the consular chair to a dungeon, and from a dungeon to the highest honours of the state." Vicissitudes of this kind are not without example, to instruct the wise man not to be too much depressed by bad, nor too much elated by good fortune. VAL. MAX. lib. vi. 9.

Good unexpected, evil unforeseen,
Appear by turns, as fortune shifts the scene:
Some, rais'd aloft, come tumbling down amain,
Then fall so hard, they bound and rise again.
What then remains, but after past annoy,
To take the good vicissitude of joy;

To

To thank the gracious gods for what they give,
Possess our souls, and while we live, to live.

DRYD. PAL. and ARC.



H O N O U R.

S E N T I M E N T S.

NOT all the threats, or favours of a crown,
A prince's whisper, or a tyrant's frown,
Can awe the spirit, or allure the mind
Of him who to strict honour is inclin'd.
On higher springs true men of honour move,
Free is their service, and unbought their love:
When danger calls, and honour leads the way,
With joy they follow, and with pride obey.

Honour, that spark of the celestial fire,
That above nature makes mankind aspire;
Ennobles the rude passions of our frame,
With thirst of glory, and desire of fame:
The richest treasure of a generous breast,
That gives the stamp and standard to the rest;
Wit, strength, and courage, are wild dang'rous force,
Unless this soften and direct their course.

There is nothing honourable that is not innocent, and nothing mean but what has guilt in it. He that can say to himself I do as much good, and am as virtuous as my most earnest endeavours will allow me, whatever is his station in the world, is to himself possessed of the highest honour:

nour : but false notions of honour are the greatest depravities of human nature, by giving wrong, ambitious, and false ideas of what is good and laudable.

E X A M P L E S.

THE Spanish historians relate a memorable instance of honour and regard to truth. A Spanish cavalier in a sudden quarrel slew a Moorish gentleman and fled. His pursuers soon lost sight of him, for he had unperceived thrown himself over a garden wall. The owner, a Moor, happening to be in his garden, was addressed by the Spaniard on his knees, who acquainted him with his case, and implored concealment. Eat this, said the Moor (giving him half a peach) you now know that you may confide in my protection. He then locked him up in his garden apartment, telling him as soon as it was night he would provide for his escape to a place of greater safety. The Moor then went into his house, where he had scarce seated himself, when a great croud, with loud lamentations, came to his gate, bringing the corpse of his son, who had just been killed by a Spaniard. When the first shock of surprize was a little over, he learnt from the description given, that the fatal deed was done by the very person then in his power. He mentioned this to no one ; but as soon as it was dark retired to his garden, as if to grieve alone, giving orders that none should follow him. Then accosting the Spaniard, he said, Christian, the person you have killed is my son, his body is now in my house. You ought to suffer ; but you have eaten with me, and I have given you my faith, which must not be broken. He then led the astonished Spaniard to his stables, and mounted him on one of his fleetest horses, and said, Fly far, while the night can cover you,

you, you will be safe in the morning. You are indeed guilty of my son's blood ; but God is just and good, and I thank him I am innocent of yours ; and that my faith given is preserved.

This point of honour is most religiously observed by the Arabs and Saracens, from whom it was adapted by the Moors of Africa, and by them was brought into Spain ; the effects of which remain to this day : so that when there is any fear of a war breaking out between England and Spain, an English merchant there, who apprehends the confiscation of his goods as those of an enemy, thinks them safe if he can get a Spaniard to take charge of them ; for the Spaniard secures them as his own, and faithfully redelivers them, or pays the value, whenever the Englishman demands them. One instance of Spanish honour cannot but still be fresh in the memory of many living, and deserves to be handed down to the latest posterity.

IN the year 1746, when we were in hot war with Spain, the Elizabeth of London, captain William Edwards, coming through the Gulph from Jamaica, richly laden, met with a most violent storm, in which the ship sprung a leak, that obliged them, for the saving of their lives, to run into the Havannah, a Spanish port. The captain went on shore, and directly waited on the governor, told the occasion of his putting in, and that he surrendered the ship as a prize, and himself and his men as prisoners of war, only requesting good quarter. " No Sir," replied the Spanish governor, " if we had taken you in fair war at sea, or approaching our coast with hostile intentions, your ship would then have been a prize, and your people prisoners ; but, when distressed by a tempest, you come into our ports for the safety of your lives, we the enemies, being men, are bound

as such by the laws of humanity to afford relief to distressed men who ask it of us. We cannot even against our enemies take advantage of an act of God. You have leave therefore to unload your ship, if that be necessary, to stop the leak; you may refit her here, and traffic so far as shall be necessary to pay the charges; you may then depart, and I will give you a pass to be in force till you are beyond Bermuda: if after that you are taken, you will then be a lawful prize; but now you are only a stranger, and have a stranger's right to safety and protection." The ship accordingly departed, and arrived safe in London.

A REMARKABLE example of the like honour is recorded of a poor unenlightened African negro in captain Seagrove's account of his voyage to Guinea.

A New-England sloop, trading there in 1752, left there a second mate, William Murray, sick on shore, and sailed without him. Murray was at the house of a Black, named Cudjoe, with whom he had contracted an acquaintance during their trade. He recovered, and the sloop being gone, he continued with his black friend till some other opportunity should offer of his getting home. In the meantime a Dutch ship came into the road, and some of the Blacks coming on board her, were treacherously seized and carried off as their slaves. The relations and friends, transported with sudden rage, ran to the house of Cudjoe, to take revenge by killing Murray: Cudjoe stopt them at the door, and demanded what they wanted. "The white men," said they, "have carried away our brothers and sons, and we will kill all white men. Give us the white man you have in your house, for we will kill him." Nay," said Cudjoe, "the white men that carried away your relations are bad men, kill them
when

when you can take them ; but this white man is a good man, and you must not kill him."—" But he is a white man," they cried, " and the white men are all bad men, we will kill them all." " Nay," says he, " you must not kill a man that has done no harm, only for being white. This man is my friend, my house is his post, I am his soldier, and must fight for him ; you must kill me before you can kill him. What good man will ever come again under my roof, if I let my floor be stained with a good man's blood ?"

The negroes seeing his resolution, and being convinced by his discourse that they were wrong, went away ashamed. In a few days Murray ventured abroad again with his friend Cudjoe, when several of them took him by the hand, and told him, " They were glad they had not killed him ; for as he was a good (meaning innocent) man, their God would have been very angry, and would have spoiled their fishing."

CLEOMENES, king of Sparta, sent a herald to acquaint the people of Magalopolis, that he would restore them the possession of their city, provided they would renounce their league with the Achæans, and enter into a friendship and confederacy with Sparta. But, notwithstanding this offer was extremely advantageous, they declined it without the least hesitation ; and rather chose to see themselves deprived of their estates, in short, of every thing that was dear and valuable to them, than violate the faith they had sworn to their allies. The famous Philopœmen, who was then at Messene, contributed not a little to this generous resolution.

ROLLIN'S ANT. HIST. vol. ix.

WILFRID,

WILFRID, bishop of the Northumbrians, having rendered himself disagreeable to Egfrid, his sovereign, and Theodore, archbishop of Canterbury, the king resolved to have him deposed ; and the archbishop soon found a just cause, at least a very plausible pretext for that purpose. No sooner was Wilfrid acquainted with their design, than he immediately prepared to lay his complaints before his holiness. Sailing with a fair wind, he landed at Frizeland, where he was honourably received by Adalgise, king of that country. During his stay, Adalgise received letters from Thierry, king of the Franks, and Ebroin, mayor of the palace, offering him a prodigious sum of money, if he would deliver up Wilfrid to him alive, or send them his head. Adalgise, shocked at the offer, ordered the letters to be read at a public entertainment, after which he tore them into pieces, and threw them into the fire, before the face of the messengers, bidding them tell their master, that he wished every person who violated his faith, or betrayed his friend for avarice, might be reduced to ashes in the same manner. EDDIUS. DR. SMITH'S LIFE OF WILFRID.

HUMANITY.



HUMANITY.

SENTIMENTS.

BY humanity I understand the concern men feel for the human species in general, for this single reason, that they are men like themselves, without being united either by the ties of blood, of love, or friendship.

It is just we should have a superior tenderness for a father, a wife, a child, or a friend ; but there is a sort of affection which we owe to all mankind, as being members of the same family, of which God is the Creator and Father. Let us illustrate this by the circular undulations which the fall of a stone causes on the surface of a clear and tranquil water. The agitation in the center, by communicating itself afar off, forms a great number of trembling circles, the faintness of whose impression is in proportion to the largeness of their circumference, till the last seems to escape from our sight. Here is an image of the different degrees of our affections. We love principally that which touches us the most nearly ; and less and less, in proportion to the distance. We consider mankind, with relation to us, as divided into different classes ; every one of which increasing gradually, consists of greater numbers than the former : we place ourselves in the smallest, which is surrounded by others more extended ; and from thence we distribute to the different orders of men which they contain,
different

different degrees of affection, more or less strong, in proportion to their distance from us, in such a manner, as that the last has hardly any share of it. These different classes may be ranked in the following order : a wife, children, friends, relations, men of the same religion ; next are those of the same trade or profession as ourselves ; the other classes comprehend our neighbours, fellow-citizens, and countrymen : the last, which incloses all the rest, is the universal class of mankind.

Pity, compassion, and even forgiveness, when not inconsistent with prudence and our own safety, is due to our enemies.

We must not do that to another which we would not have him do to us. This is the rule which determines what kind of treatment is forbidden by nature, with respect to the rest of mankind : every thing which were it done to ourselves, would appear hard, barbarous, and cruel, is comprised in this prohibition.

The malice and injustice of mankind have rendered war necessary, and passion cloaks itself with the laws of war ; but humanity softens all human principles. One may ransack a town taken by storm ; one may deny quarter to those who are taken in it with arms in their hand, upon urgent occasions : but must the burgher, who had no hand in the defence, be accounted a criminal for being a native of the place ? And is the softer sex to be punished for the obstinacy of the garrison ? One may destroy and burn a country, without being excessively cruel to the inhabitants, without disturbing the ashes of the dead, or violating the sacred asylum of the grave.

EXAMPLES.

E X A M P L E S.

WHEN Q. Cæcilius Metellus, the Roman proconsul, had invested Nertobrigia, a chief lord of the country, named Rhetogenes, came out of the place, and surrendered himself to the Romans; but as he had left in the city his wife and children, the inhabitants, enraged at his desertion, placed them in the breach which the legionaries were to mount. Hereupon the good-natured general finding he could not attack the city without spilling their blood, abandoned a certain conquest, and raised the siege. The fame of an act of such humanity being soon spread through all Tarraconian Spain, the inhabitants of the revolted cities strove who should first submit to him. Metellus received them, and, among the rest, the Nertobrigians into an alliance with Rome, and at length recovered the whole country. UNIV. HIST.
vol. xii. p. 387.

THE Turks having invaded the Ukraine, on the side of Russia, that empire sent two numerous armies to repel the invaders. The one was commanded by count Laszi, an Irish gentleman of great courage and experience, which broke through the Turkish entrenchments, and ravaged Crim Tartary with fire and sword. The other army was under the command of count Munick, destined for the destruction of Oczakow. In this army the late Mr. Keith, governor of Berlin, and field-marshal of the Prussian forces, was then a lieutenant in the service of the Czarina. By his valour and skill, at the head of eight thousand men, the place abovementioned was invested and taken, at least the success was chiefly attributed to him. In storming this city he gave such instances

instances of tenderness and humanity as diffused additional lustre round his military glory ; for while the furious Muscovites were sanguine in their revenge, he checked their ferocity, and exhorted them to spare the lives of their enemies. Among others he rescued a child of six years of age from the hands of a Cossack, who had already lifted up his scymeter to cut off her head, as she was struggling to extricate herself out of some rubbish in which she had been entangled. Her father, being a Turkish grandee of some eminence, was anxious to dispose of her suitably to her rank ; but being now an orphan, and Mr. Keith not knowing how to provide for her himself, sent her to lord Marshal, his brother, who brought her up in the principles of the church of England, and educated her in the most liberal manner. He treated her in every respect as if she had been his own daughter ; and as she grew up gave her the charge of his house, where she did the honours of the table, and behaved herself with such affectionate fidelity and exemplary discretion, that the saving this young innocent from destruction may be deemed not the least considerable of Mr. Keith's services.

MARCUS Brutus, the Roman general, was of an extraordinary mild disposition and great magnanimity, and therefore, before he began hostilities, sent to the Lycians, to demand a supply of men and money ; but the Lycians, despising his humanity and good nature, would hearken to no terms : so that Brutus was forced, against his will, to lay siege to Xanthus, their capital city, which he foresaw would bring innumerable evils on a brave and gallant people. The besieged made a most vigorous defence, and behaved in their sallies with unparalleled bravery, but were always repulsed with
great

great loss. The next day, about noon, they made another sally, set fire to the engines of their enemies, and retired in great haste within the walls. The Romans pursued them close, and entered the city to the number of two thousand, with the besieged; but the port-cullis falling, either by a stratagem of the enemy, or by accident, many of the Romans were crushed to pieces, and the rest shut in without any possible means of retiring, or receiving the least assistance from their friends. In this desperate condition they resolved at least to sell their lives dear; and with this view marched in good order through showers of darts to a temple dedicated to Sarpedon, king of Lycia, who was supposed to have been killed in the Trojan war. There they fortified themselves, and sustained a siege in the very heart of the city. In the mean time Brutus and his men exerted their utmost efforts to relieve their fellow-soldiers; but all their endeavours were to no effect, the Xanthians defending it with a bravery and resolution which surprised the Romans themselves. Some sparks of fire being carried by a violent wind from the machines, which burnt with great fierceness, to the battlements, and from thence to the adjoining houses, the flame was soon spread all over the city, and the conflagration became general. Brutus, fearing the whole would be destroyed, ordered his soldiers to lay aside all thoughts of revenge, and assist the inhabitants in quenching the fire. Perceiving the flames blaze out in different parts of the city in a most frightful manner, he mounted his horse, and riding round the walls, stretched forth his hand to the inhabitants, begging of them that they would spare their own lives, and save their town: but his intreaties were not regarded. The Xanthians were immovably determined not to
out-

out-live the loss of their liberty, and therefore repulsed, with showers of arrows, the Romans whom the good-natured general sent to their assistance. Nay, they themselves gathering together reeds, wood, and other combustible matter, spread the fire over the whole city, feeding it with what fewel they could get. Some of them cut the throats of their wives, their children, and their slaves, before the soldiers faces, and then leaped into the flames. Not only the men, but the women, nay, even the children ran like wild beasts on the enemies swords, or threw themselves head-long from the top of the walls. Some children were seen offering their throats, or opening their breasts to their fathers swords, and begging they would take away that life which they had given. When the city was almost wholly reduced to ashes, a woman was found, who had hanged herself with her young child fastened to her neck, and the torch in her hand, with which she had set fire to her own house. When this was related to Brutus, he burst into tears, and declining to see so tragical an object, he proclaimed a reward to any soldier who should save a Xanthian; but, with all his care and good-nature, he could only preserve one hundred and fifty; and those much against their will.

PLUT. IN BRUTO.

How great is the power of education! The Xanthians had inspired their children from their very infancy with the most heroic sentiments of liberty, and an utter abhorrence to slavery and subjection, often relating to them how their forefathers had suffered themselves to be buried under the ruins of their country, rather than submit either to Harpagus, Cyrus's lieutenant, or to Alexander of Macedon, the famous conqueror of Asia; for they had in the Persian and Macedonian wars set fire to their

city, after the same manner, and destroyed themselves.

From Xanthus Brutus led his army against Patara, another city of Lycia; but being desirous to save the place and the lives of the inhabitants before he began hostilities, he sent deputies to treat with them in an amicable manner; and, to get the better of their obstinacy, he set at liberty such of the Xanthian captives as were any way allied to them, sending them into the city as a present to their relations; but the inhabitants determined to stand a siege, and undergo any miseries rather than purchase their lives at the expence of their liberty and reputation. Brutus therefore, finding he could not gain them by gentle means, had recourse to severity, and causing the Xanthian captives to be brought out one by one, he ordered them to be sold to the best bidder, under the very walls of Patara; but as this was contrary to the bent of his inclination, after a few of those unfortunate people had been sold, he set the rest at liberty, declaring that he could not find in his heart to reduce brave men to slavery who had fought so valiantly in defence of their liberty. However, a lucky accident put him at length in the way of triumphing over their stubborn and inflexible temper, and of displaying his own virtue and humanity to great advantage. One of his parties, in scouring the country, happened to meet some of the chief women of Patara, whom they took prisoners, and brought to Brutus. The general received them in such a manner as rather bespoke his concern for their misfortune than a satisfaction at their being taken prisoners; accordingly he treated them with the utmost delicacy and politeness, and then dismissed them all without ransom. The ladies, charmed with his engaging behaviour, returned

turned into the city, and there extolling the generosity, justice, and virtue of Brutus, prevailed on their husbands and relations, who were all leading men, to submit to so humane a general, and to put the city into his hands; which was accordingly done, without bloodshed or resentment. **VID. UBI SUPRA.**

As soon as the soldiers of the truly gallant czar of Muscovy were masters of the town of Narva, they fell to plunder, and gave themselves up to the most enormous barbarities. The czar ran from place to place, to put a stop to the disorder and massacre. He even turned upon his own victorious, but ungovernable troops, and threatened to drench his dagger in their hearts if they did not immediately desist from rapine and slaughter, and allow quarter to their vanquished foes: he even killed, with his own hands, several Muscovites who did not hearken to his orders. **VOLTAIRE'S HIST. CHARL. XII.**

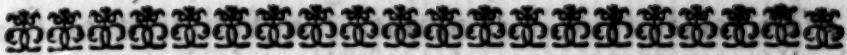
PYRRHUS, having put to flight the army of Antigonus, seized his kingdom (Macedonia); but both armies meeting again at Argos, the inhabitants sent deputies, humbly requesting that neither of them would enter the city. Their request was granted; but, contrary to his promise, the same night Pyrrhus rushed with his forces into the town. The affrighted inhabitants immediately sent to Antigonus for assistance, whereupon a battle ensued in the streets; and in the morning Pyrrhus was found among the slain. Alcyoneus, the son of Antigonus, taking the head by the hair, rode with it full speed to his father, and finding him talking with some of his favourites, threw it at his feet. Antigonus,

looking upon it, and knowing it, not only thrust his son from him with disdain, but struck him with his battoon ; “ Barbarous wretch,” said he, “ why dost thou think that he whose grandfather was slain, and whose father died a captive, should rejoice at such a sight.” Then taking the robe from his shoulders, he covered the head, and at the same time let fall a shower of tears, giving orders that the body should be carefully looked for, and that they should be burnt with all the funeral honours due to a king. While he was thus speaking, Alcyoneus, having discovered Helenus, the son of Phrrhus, in a thread-bare coat, he spoke to him kindly, and with great respect presented him to his father ; “ Well my son,” said Antigonus “ this is better than you did before ; however, you have done less than your duty still, in that you have suffered a person of quality to approach me in that thread-bare coat, which is not a disgrace to him, but to our victory.” Having then comforted Helenus for the loss of his father, he entertained him kindly, and afterwards set him at liberty, and sent him home to Epirus. PLUT. IN VIT.

PYRRHO.

JUSTIN, lib. xxv. c. 5.

INDOLENCE.



I N D O L E N C E.

S E N T I M E N T S.

A LAZY person is of all others the most incapable of pleasure; a wretch who, slumbering in a perpetual lethargy, cannot be stimulated to action, or roused from his insensibility. He is his own burden, and would fain fly from himself, but is not able: that eternal inappetency, which he drags about with him, assumes a thousand different forms for his own punishment, and that of others: now it is lassitude—he feels himself dull, heavy, and not able to move so much as a finger. It is now indisposition—he finds himself oppressed by a disorder which he cannot define: at other times it is a melancholy, of which he knows not the cause; and his temper is always uneven, capricious, and splenetic. If his word may be taken, no man was ever so ill-treated: he lives neglected, suffers unpitied, and, should he die, would be unlamented by the whole circle of his acquaintance, who are so destitute of compassion as to wish he was in the grave. This, indeed, would be to wish him well: for the gloomy habit of his mind, his indolence, and want of exercise, will shortly realize all his imaginary disorders; and he will be to-morrow, if he is not to-day, pale, dejected, languid, and totally debilitated in body and mind. And is life a benefit to those who preserve it on such conditions as these? Supineness and effeminacy have ruined more constitutions, than excessive labour;

and moderate exercise, far from being destructive to health, establishes and strengthens it.

The activity of our minds, the structure of our bodies, the vigour and mobility of their organs, and, above all, our continually returning necessities, demonstrates, that the hand which formed us, formed us for a busy and active life; and the end for which the Creator designed us is, undoubtedly, the best to which we can possibly attain. That the necessity of labour ought to be regarded as a punishment, is a mean and sordid opinion, invented by the effeminate and lazy: on the contrary, if God had prohibited labour, such prohibition might justly have been deemed a token of his displeasure; for inaction is a kind of lethargy, equally pernicious to the mind and body.

E X A M P L E S.

OF this Rathimus is a striking example: whatever employs, displeases; and whatever exercises, wearies him. It is even a fatigue to him to exist; annihilation would be his supreme felicity; and imagining that God can bestow no higher reward upon those he loves, this is the paradise which Rathimus expects; and even while he continues oppressed with the load of being, he anticipates the pleasure of shaking it off, by suspending it in sleep till noon. Dreadful is the moment in which he awakes, he therefore keeps it off as long as he can. Forced, at length, to commit an act of violence on himself, and quit his bed, his sullen look and contracted brow are lasting intimations that he is risen against his will. He begins to dress himself, and having made some trifling progress, interrupted by twenty intervals of rest, he at length drops his arms, unable to go through the fatigue of compleat-
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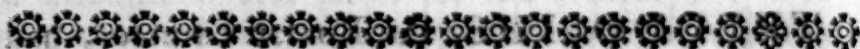
ing the work. How does he begin his day? "Give me," says he, "something to eat." Not that he is either hungry or a glutton; but because an idle person can fill up some vacant hours by eating, without interrupting his indolence. Rathimus, during the twelve hours in which he is out of his bed, has often recourse to the same expedient. The intervals between these capricious meals are filled up by some trifling amusements; which are varied almost every moment, because all are equally insipid.

THEODOSIUS, the Roman emperor, had been used, when a child, to sign all the acts which were brought to him by his ministers without reading them; and he was so indolent and thoughtless as to continue the same custom even after he was married. His sister Pulcheria, to apprize him of the evil consequences that might attend it, caused an act to be drawn up, whereby he yielded to her for ever the empress Eudocia as her slave. This act the emperor signed, as usual, without perusing it, or even enquiring what it contained. Some short time after his sister presented him with the act, and desired he would read it. He did; but was so ashamed of his past indolence and neglect, that he never after signed any papers, till he had either attentively read them himself, or was well informed what they contained. UNIV. HIST. vol. XVI.

HARRY TURSET was, in the days of his celibacy, one of those pert creatures who have much vivacity and little understanding. Mrs. Rebecca Quickly, whom he married, had all that fire of youth and a lively manner could do towards making an agreeable woman. These two people of seeming merit fell into each other's arms; and

passion being sated, and no reason or good sense in either to succeed it, their life is now at a stand, their meals are insipid, and their time tedious; their fortune has placed them above care, and their loss of taste has reduced them below diversion.

To say the best of them, their life consists only in the mere increase and decay of their bodies, which, with relation to the rest of the world, might as well have been uninformed, as the habitation of a reasonable mind.



INDUSTRY.

SENTIMENTS.

LOVE labour: if you do not want it for food, you may for physic. He is idle that might be better employed. The idle man is more perplexed what to do than the industrious in doing what he ought. There are but few who know how to be idle and innocent. By doing nothing we learn to do ill. The ordinary manner of spending their time is the only way of judging of any one's inclination and genius.

He that follows recreations instead of his business, shall in a little time have no business to follow.

Of all the diversions of life, there is none so proper to fill up its empty spaces, as the reading of useful and entertaining authors; and, with that, the conversation of a well-chosen friend.

A man of letters never knows the plague of idleness: when the company of his friends fails him, he finds a remedy in reading, or in composition.

Action keeps the soul in constant health, but idleness corrupts and rusts the mind; for a man of great abilities may, by negligence and idleness, become so mean and despicable, as to be an incumbrance to society, and a burden to himself.

EXAMPLES.

DEMOSTHENES was extremely affected with the honours which he saw paid to the orator Callistratus, and still more with the supreme power of eloquence over the minds of men; and not being able to resist its charms, he gave himself wholly up to it, from thenceforth renounced all other studies and pleasures, and during the continuance of Callistratus at Athens, he never quitted him, but made all the improvement he could from his precepts. The first essay of his eloquence was against his guardians, whom he obliged to refund a part of his fortune. Encouraged by this success, he ventured to speak before the people, but with very ill success. He had a weak voice, a thick way of speaking, and a very short breath; notwithstanding which his periods were so long, that he was often obliged to stop in the midst of them for respiration. This occasioned his being hissed by the whole audience. As he withdrew, hanging down his head and in the utmost confusion, Satyrus, one of the most excellent actors of those times, who was his friend, met him; and having learnt from himself the cause of his being so much dejected, he assured him that the evil was not without remedy, and that the case was not so desperate as he imagined. He desired him to repeat some of the verses of Sophocles or Euripides to him; which he accordingly did. Satyrus spoke them after him, and gave them such graces by the tone, gesture, and spirit, with

with which he pronounced them, that Demosthenes himself found them quite different from what they were in his own manner of speaking. He perceived plainly what he wanted, and applied himself to the acquiring of it.

His efforts to correct his natural defect of utterance, and to perfect himself in pronunciation, of which his friend had made him understand the value, seem almost incredible, and prove that an industrious perseverance can surmount all things *. He stammered to such a degree, that he could not pronounce some letters, among others, that with which the name of the art † he studied begins; and he was so short-breathed, that he could not utter a whole period without stopping. He overcame these obstacles at length, by putting small pebbles into his mouth; and pronouncing several verses in that manner without interruption, and with walking and going up steep and difficult places, so that at last no letter made him hesitate, and his breath held out through the longest periods. He went also to the sea-side; and whilst the waves were in the most violent agitation, he pronounced harangues, to accustom himself, by the confused noise of the waters, to the roar of the people, and the tumultuous cries of public assemblies.

Demosthenes took no less care of his action ‡ than his voice. He had a large looking-glass in his house, which served to teach him gesture, and at which he used to declaim, before he spoke in public. To correct a fault, which he had contracted by an ill habit of shrugging up his shoulders, he practised standing upright in a kind of very narrow pulpit, or rostrum, over which hung a halberd in

* Cic. de Orat. lib. i. n. 260.

† Rhetoric.

‡ Quintil. lib. xi. c. 3.

such a manner, that if in the heat of the action that motion escaped him, the point of the weapon might serve at the same time to admonish and correct him.

His application to study was no less surprising. To be the more removed from noise, and less subject to distraction, he caused a small room to be made for him under ground, in which he shut himself up sometimes for whole months, shaving on purpose half his head and face, that he might not be in a condition to go abroad. It was there by the light of a small lamp he composed the admirable orations, which were said by those who envied him to smell of the oil, to imply that they were too elaborate. "It is plain," replied he, "yours did not cost you so much trouble*." He rose very early in the morning, and used to say, that he was sorry when any workman was at his business before him†. We may further judge of his extraordinary efforts to acquire an excellence of every kind, from the pains he took in copying Thucydides's History eight times with his own hand, in order to render the stile of that great man familiar to him.

His pains were well bestowed, for it was by these means that he carried the art of declaiming to the highest degree of perfection of which it was capable; whence, it is plain, he well knew its value and importance. When he was asked three several times which quality he thought most necessary in an orator, he gave no other answer than "Pronunciation‡;" insinuating, by making that reply three

* Cui non sunt auditæ Demosthenes vigiliæ? qui dolere se aiebat, si quando opificum ante lucana victus esset industria. Tusc. quæst. lib. iv. n. 44.

† Lucian ad vers. indoct. p. 639.

‡ Actio in dicendo una dominatum. Sine hac summus orator esse in numero nullo potest: mediocris, hac instructus summus sæpe superare, &c. Cic. de orat. lib. iii. n. 213.

times successively, that qualification to be the only one of which the want could least be concealed, and which was the most capable of concealing other defects; and that pronunciation alone could give considerable weight even to an indifferent orator; when, without it, the most excellent could not hope the least success. As to Demosthenes, Cicero tells us, that his success was so great, that all Greece came in crowds to Athens to hear him speak; and he adds, that merit so great as his could not but have that effect*.

LYSANDER, the famous Lacedemonian general, having brought magnificent presents to Cyrus, the younger son of Darius, king of Persia, that young prince, who piqued himself more upon his integrity and politeness than nobility and grandeur, pleased himself with conducting in person so illustrious a guest through his gardens, and to make him observe the various beauties of them. Lyfander, struck with so fine a prospect, admired the manner in which the several parts were laid out; the height and projection of the trees; the neatness and disposition of the walks; the abundance of fruits, planted with an art which had known how to unite the useful with the agreeable; the beauty of the parterres, and the glowing variety of flowers, exhaling odours universally throughout the delightful scene. "Every thing charms and transports me in this place," said Lyfander, addressing himself to Cyrus; "but what strikes me most is the exquisite taste, and elegant industry of the person, who drew the plan of the several parts of this garden, and gave it the fine order, wonderful disposition, and happiness of symmetry, which I cannot sufficiently ad-

* In Brut. n. 239.

mire." Cyrus, infinitely pleased with this discourse, replied, "It was I that drew the plan, and intirely marked it out; and not only that, many of the trees which you see were planted with my own hands." "What!" replied Lyfander, viewing him from head to foot, "is it possible, with these purple robes and splendid vestments, those strings of jewels and bracelets of gold, those buskins so richly embroidered, that you could play the gardener, and employ your royal hands in planting trees?" "Does that surprize you," said Cyrus: "I protest with the utmost sincerity, that when my health admits I never sit down to table without having made myself sweat with some fatigue or other, either in military exercise, rural labour, or some other toilsome employment, to which I apply with pleasure, and without sparing myself." Lyfander was amazed at this discourse, and pressing him by the hand, "Cyrus, said he, you are truly happy, and deserve your high fortune, because you unite it with virtue*." CIC. DE SENECA. 39.

IT was a memorable practice of Vespasian the Roman emperor throughout the course of his whole life: he called himself to an account every night for the actions of the past day; and as often as he found he had slipped any one day without doing some good, he entered upon his diary this memorial, *perdidi diem*: I have lost a day.

ROMAN HIST.

ALFRED the Great was one of the wisest monarchs that ever swayed the scepter of this realm.

* *Αμαλῶς, ὡς Κυρε, ευδαιμονεῖ· ἀγαθὸς γὰρ ὡς ευδαιμονεῖ*, which Cicero translates: Recte vero te, Cyre, beatum ferunt, quoniam virtuti tuæ fortuna conjuncta est.

Every

Every hour of his life had its peculiar business assigned it. He divided the day and night into three parts of eight hours each; and though much afflicted with the piles, assigned only eight hours to sleep, meals and exercise, devoting the remaining sixteen; one half to reading, writing, and prayer, and the other to public business. HIST. ENGL.

THE character of king Edward the Elder, in private life, not only deserves praise, but calls for imitation. The education of his children peculiarly engrossed his care, and was conducted by a plan that is as commendable as it is singular. His daughters were instructed at their leisure hours in all those branches of learning which were proper to adorn their minds; and at other times exercised their distaff, and employed themselves at their needles. And this was so far from disparaging them in the eyes of the other sex, that it strongly recommended them to the esteem even of foreign potentates; and four of his daughters were married to foreign princes, kings, and emperors. His sons were so inured to study, that like Plato's philosophers, they were masters of every useful science, and fit to assume the reins of government with dignity and applause. HIST. ENGL. Reign of Edw. Elder.

WHAT a happy simplicity prevailed in antient times, when it was the custom for ladies, though of the greatest distinction, to employ themselves in useful, and sometimes laborious works! Every one knows what is told us in scripture to this purpose concerning Rebecca, Rachael, and several others. We read in Homer of princesses drawing themselves water from springs, and washing with their own hands the finest of the linen of their respective families.

milies. The sisters of Alexander the Great, that is, the daughters of a powerful prince, employed themselves in making cloaths for their brothers. The celebrated Lucretia used to spin in the midst of her female attendants. Augustus, who was sovereign of the world, wore for several years together no other cloaths but what his wife and sister made him. It was a custom in the northern parts of the world, not many years ago, for the princesses, who then sat upon the throne, to prepare several of the dishes at every meal. In a word, needle-work, the care of domestic affairs, a serious and retired life, is the proper function of women; and for this they were designed by Providence. The depravity of the age has indeed affixed to these customs, which are very near as old as the creation, an idea of meanness and contempt; but then what has it substituted in the room of them? A soft indolence, a stupid idleness, frivolous conversation, vain amusements, a strong passion for public shews, and a frantic love of gaming. Let us compare these two characters, and then pronounce which of them may justly boast its being founded on good sense, solid judgment, and a taste for truth and nature. It must nevertheless be confessed, in honour of the fair-sex, and of our nation in particular, that several ladies amongst us, and those of the highest quality, have made it not only a duty, but a pleasure to employ themselves in needle-works, not of a trifling, but of the most serviceable kind; and to make part of their furniture with their own hands. I might also add, that great numbers of these adorn their minds with agreeable, and, at the same time, serious and useful studies.

“Before I went into Germany,” says Mr. Ascham, “I came to Broadgate in Leicestershire, to take my leave of that noble lady Jane Gray. Her parents, the

the duke and dutchess, with all the household, gentlemen and gentlewomen, were hunting in the park. I found her in her chamber, reading Phædon Platonis in Greek, and that with as much delight, as some gentlemen would read a merry tale in Boccace. After salutation, with some other talk, I asked her why she should lose so much pastime in the park? Smiling, she answered me: "I wist all their sport in the park, is but a shadow to that pleasure that I find in Plato: Alas! good folk, they never felt what true pleasure meant."

The same Mr. Ascham, in a letter to Sir John Cheke, speaking of the princess Elizabeth, says, "It can scarce be credited to what degree of skill in the Latin and Greek she might arrive, if she shall proceed in that course of study wherein she hath begun." In another letter to his friend Sturmius, he tells him: "That he enjoyed at court as agreeable a freedom and retirement for his studies, as he had ever done in the university; and that he was then reading over with the princess Elizabeth the orations of Æschines and Demosthenes in Greek; and that she understood at first sight, not only the force and propriety of the language, and the meaning of the orator, but the whole scheme of the cause, and the laws, customs, and manners of the Athenians." How great and unwearied must her diligence and industry be to acquire so perfect a knowledge of so copious a language! Even after she ascended the throne, and the perplexed affairs of the nation were a little settled, Mr. Ascham assures us she renewed her beloved studies with such intense application, and pleasurable fatigue, as almost exceeds belief. "It was their shame," speaking of the youth of the other sex, "that one maid should go beyond them all in the excellency of learning and knowledge of divers tongues. Point forth," continues he,

he, " six of the best given gentlemen of this court, and all they put together shew not so much good will, spend not so much time, bestow not so many hours daily, orderly, and constantly for the increase of learning and knowledge, as doth the queen's majesty herself. Yea, he believed, that besides her perfect readiness in Latin, Italian, French, and Spanish, she read there at Windsor more Greek every day, than some prebendaries of that church read Latin in a whole week. And that which was most praise-worthy of all, she obtained that singularity of learning to understand, speak, and write, both wittily with head, and fair with hand, as scarce one or two more wits in the universities had attained unto." And the famous Scaliger tells us, that she spoke five languages, and knew as much as any man then living.

She employed Sir Henry Savil, and Sir John Fortescue, to read to her at leisure hours the works of Thucydides, Xenophon, and Polybius. When they had gone through these, she ordered them to read Euripides, Æschines, and Sophocles. She herself read over Cicero, Pliny, Livy, Tacitus, and the Acts of Tiberius the emperor, and all Seneca's works, with great attention, not only to improve her stile and furnish her memory with grammatical observations, or a plenty of elegant phrases; but she very carefully treasured up those maxims which were useful in private life, and the government of the nation. There was not one remarkable story or expression in all Thucydides and Xenophon, relating to the conduct of life, or the management of public affairs, but she had it by heart. She herself translated one of Xenophon's Dialogues out of Greek into English, between Hiero a king, and Simonides a poet, *on the life of a prince and a private man.*

man. She likewise translated out of Greek into Latin two orations of Isocrates.

She was as great an admirer of philosophy as of eloquence and history; and not only read the best authors on those subjects, but drew from them the best maxims of policy and jurisprudence. Moreri assures us she was well skilled in mathematics; and professor Ward attributes the improvement of music, as well as the other sciences, to this learned princess. "Her reign," says he, "brought forth a noble birth, as of all learned men, so of music. This was very probably owing to the encouragement given by this princess to that art in common with others, as well by her example as favour; for she was not only a lover of music, but likewise skilled in it herself; and therefore Richard Mulcaster, then master of Merchant-Taylors school, paid her a handsome compliment on that account in the following verses:"

*Regia majestas, ætatis gloria nostræ,
Hanc in deliciis semper habere solet;
Nec contenta graves aliorum audire labores,
Ipsa enim egregia voce manuque canit.*

Our gracious queen, bright glory of our age,
The power of notes harmonious can engage;
Much joy she thence receives, but more conveys,
While both her voice and hand the concert raise.

To conclude this long but illustrious example, which does so much honour to the sex, I shall only observe, upon the authority of Mr. Cambden, that except when engaged by public or domestic affairs, and the exercises necessary for the preservation of her health and spirits, she was always employed in either
reading

reading or writing, translating from other authors, or in compositions of her own.

But it would be doing the memory of this amiable princess a very great injury to stop here, and not acquaint the reader, that notwithstanding she spent so much of her time in reading the best writers of her own and former ages, yet she by no means neglected that best of books the Bible, for proof of which, take her own words. "I walk many times in the pleasant fields of the Holy Scriptures, where I plucke up the goodliesome herbes of sentences by pruning; eat them by reading; digest them by musing, and laie them up at length in the hie seate of memorie, by gathering them together: that so having tasted their sweetness, I may the less perceive the bitterness of life." MSS. in Bodleian Library, N^o. 235.

If persons in the highest stations of life, amidst all the temptations of ease, affluence, and pleasure, were thus careful to husband time, and fill up the fleeting moments of life with some useful employ, how very inexcusable must it be in those who have not such allurements to murder their days by indolence and dissipation. "An idle body," says Mr. Addison, "is a kind of monster in the creation; all nature is busy about him." — How wretched is it to hear people complain, that the day hangs heavy upon them, that they do not know what to do with themselves! How monstrous are such expressions among creatures who can apply themselves to the duties of religion and meditation; to the reading of useful books; who may exercise themselves in the pursuits of knowledge and virtue, and every hour of their lives make themselves wiser and better than they were before!

THE excellent education which Scipio the second had received under the care of his father Paulus Æmilius, and the instructions he had imbibed from Polybius, enabled him to fill up the vacant hours from public affairs profitably, and to support the leisure of a private life with pleasure and dignity. This is the glorious testimony given of him by an historian *. “ Nobody knew better how to mingle leisure and action, nor to use the intervals of rest from public business with more elegance and taste. Divided between arms and books; between the military labours of the camp, and the peaceful occupations of the closet, he either exercised his body in the dangers and fatigues of war, or his mind in the study of the sciences.”

THE first Scipio Africanus used to say, “ That he was never less idle than when at leisure; nor less alone than when alone.” “ A fine saying,” cries Cicero, “ and well worthy of that great man.” It shews, that when inactive, he was always employed; and that when alone he knew how to converse with himself.” A † very extraordinary disposition in persons accustomed to motion and agitation whom leisure and solitude, when they are reduced to them, plunges into a disgust for every thing, and fills with melancholy; so that they are displeased with every thing in themselves, and sink “ under the heavy burden of having nothing to do.” This saying of the first Scipio seems to me to suit the second still better, who having the advantage of the

* Neque enim quisquam hoc Scipione elegantius intervalla negotiorum otio dispunxit: semperque aut belli aut pacis servit artibus; semper inter arma ac studia versatus, aut corpus periculis, aut animum disciplinis exercuit.

† Itaque duæ res, quæ languorem afferunt ceteris, illum acuebant otium et solitudo.

other,

other, by being educated in a taste for polite learning, and the sciences, found in that a great resource against the inconveniences of which we have been speaking.

Is there a more ingenuous affecting pleasure, and one more worthy of a wise and virtuous man, than that which results from reading and the conversation of the learned.

SENECA, in his letters to Lucilius, assures him, there was not a day in which he did not either write something, or read and epitomize some good author.

PLINY, in one of his letters, where he gives an account of the various methods he used to fill up every vacancy of time, after several employments which he enumerates. "Sometimes," says he, "I hunt; but even then, I carry with me a pocket-book, that whilst my servants are busied in disposing the nets, and other matters, I may be employed in something that may be useful to me in my studies; and that if I miss of my game, I may at least bring home some of my thoughts with me, and not have the mortification of having caught nothing."

INGRA-



INGRATITUDE.

SENTIMENTS.

INGRATITUDE is a crime so shameful, that there never was a man found that would own himself guilty of it.

The ungrateful are neither fit to serve the gods, their country, nor their friends.

Ingratitude perverts all the measures of religion and society, by making it dangerous to be charitable and good-natured : however, it is better to expose ourselves to ingratitude than to be wanting to the distressed.

Great minds, like Heaven, are pleas'd with doing good ;

Though the ungrateful subjects of their favours
Are barren in return.

He that promotes gratitude, pleads the cause both of God and man, for without it we can neither be sociable nor religious.

The pleasure a man of honour enjoys in the consciousness of having performed his duty is a reward he pays himself for all his pains. Applause, esteem, and acknowledgements, as they are not always paid him, so are they but of little account with him.

EXAMPLES.

EXAMPLES.

A Macedonian soldier had in many instances distinguished himself by extraordinary acts of valour, and had received many marks of Philip's * favour and approbation. On some occasion he embarked on board a vessel, which was wrecked by a violent storm, and he himself cast on shore helpless, naked, and scarcely with the appearance of life. One of the same country, whose lands lay contiguous to the sea, came opportunely to be witness of his distress, and, with the utmost humanity and concern, flew to the relief of the unhappy stranger. He bore him to his house, laid him in his own bed, revived, cherished, and for forty days supplied him freely with all the necessaries and conveniencies which his languishing condition could require. The soldier, thus happily rescued from death, was incessant in the warmest expressions of gratitude to his benefactor, assured him of his interest with the king, and of his power and resolution of obtaining for him, from the royal bounty, the noble returns which such extraordinary benevolence had merited. He was now compleatly recovered, and his kind host supplied him with money to pursue his journey. Some time after he presented himself before the king, he recounted his misfortunes, magnified his services; and this inhuman wretch, who had looked with an eye of envy on the possessions of the man who had preserved his life, was now so abandoned to all sense of gratitude, as to request that the king would bestow upon him the house and lands where he had been so kindly and tenderly entertained. Unhappily

* Philip, king of Macedon.

Philip,

Philip, without examination, inconsiderately and precipitately granted his infamous request; and this soldier now returned to his preserver, and repaid his goodness, by driving him from his settlement, and taking immediate possession of all the fruits of his honest industry. The poor man, stung with this instance of unparalleled ingratitude and insensibility, boldly determined, instead of submitting to his wrong, to seek relief, and, in a letter addressed to Philip, represented his own and the soldier's conduct in a lively and affecting manner. The king was fired with indignation: he ordered justice should be instantly done; that the possessions should be immediately restored to the man whose charitable offices had been thus horridly repaid; and having seized his soldier, caused these words to be branded on his forehead, "The ungrateful guest;" a character infamous in every age, and among all nations, but particularly among the Greeks, who, from the earliest times, were most jealously observant of the laws of hospitality.

AN opulent city, in the west of England, little used to have troops with them, had a regiment, or part of one, I know not which, sent to be quartered there: the principal inhabitants and wealthiest merchants, glad to shew their hospitality and attachment to their sovereign, took the first opportunity to get acquainted with the officers, inviting them to their houses, and shewing them every civility in their power. This was truly a desirable situation. A merchant, extremely easy in his circumstances, took so prodigious a liking to one officer, in particular, that he gave him an apartment in his own house, and made him in a manner absolute master of it, the officer's friends being always welcome to his table. The merchant was a widower, and had only

only two favourite daughters; the officer in so comfortable a station cast his wanton eyes upon them, and too fatally succeeding, ruined, debauched them both: dreadful return to the merchant's misplaced friendship! The consequence of this ungenerous action was, that all officers ever after were shunned as a public nuisance, as a pest to society: nor can I tell if the inhabitants have yet conquered their aversion to a red coat.

FRIENDLY CAUTIONS, &c. to Officers, p. 58.

DURING Monmouth's rebellion, in the reign of James the II^d. a certain person knowing the humane disposition of one Mrs. Gaunt, whose life was one continued exercise of beneficence, fled to her house, where he was concealed and maintained for some time; hearing however of the proclamation, which promised an indemnity and reward to those who discovered such as harboured the rebels, he betrayed his benefactress: and such was the spirit of justice and equity which prevailed among the ministers, that *he* was pardoned and recompensed for his *treachery*, while *she* was *burnt alive* for her *charity*! RAPIN.

XENOCRATES was a very eminent philosopher, the disciple and successor of Plato, alike remarkable for his wisdom in words and for the probity of his actions. He was likewise a great writer, for we have the titles of above sixty treatises which he composed. His disinterestedness and love of his country was very remarkable, and the services he had done it very great. Being sent ambassador to Antipater in Macedonia, to intreat him to set at liberty some Athenian prisoners, on his arrival, before he had his audience, Antipater invited him to an entertainment. Xenocrates an-

swered him in these verses of Homer, spoken by Ulysses to Circe, when she pressed him to eat of the dainties set before him :

“ Ill fits it me, whose friends are sunk to beasts,

“ To quaff thy bowls, or riot in thy feasts.

“ Me wouldst thou please, for them thy cares employ,

“ And them to me restore, and me to joy.” *

Antipater was so well pleased with his presence of mind, and happy application of these verses, that, without more ado, he set the Athenians free. But notwithstanding this, and many other advantages his country reaped from his wisdom and virtue, he was suffered to grow so poor as not to be able to pay his tribute ; and then, with shameless ingratitude, the Athenians condemned him to be sold for a slave, which was accordingly done. But Demetrius the Phalerian bought and restored him to his liberty, paying his price into the public treasury.

ANAXAGORAS was the tutor of the famous Pericles, to whom, in the administration of public affairs, he had been of the utmost service ; and soon finding himself neglected in his old age by Pericles, he wrapped his cloak about his head, and threw himself on the ground, in the fixt resolution to starve himself. Pericles hearing of this accidentally, ran with the utmost haste to the philosopher's house. He conjured him in the strongest and most moving terms, not to throw his life away, adding, that it was not Anaxagoras but himself that was to be lamented, if he was so unfortunate as to lose so wise and faithful a friend ; one who was capable of giving him wholesome counsels, with regard to the pressing occasion of the state.

* Odyss. l. 10. Diogen. aert, in vit. Xenocrates.

Anaxagoras then, uncovering a little his head, spoke to him thus, "Pericles, those who use a lamp take care to feed it with oil." This was a gentle, and at the same time, a strong and piercing reproach. Pericles ought to have supplied his wants unasked. Many lamps are extinguished in this manner in a country, by the criminal negligence of those who ought to supply them. PLUT. in PERIC.

CALIPPUS was an Athenian, with whom Dion, a most excellent man, had contracted an intimate friendship, whilst he lodged in his house at Athens, and with whom he lived ever after with entire freedom and unbounded confidence. Calippus having given himself up to ambitious views, and entertained thoughts of making himself master of Syracuse, threw off all regard for the sacred ties of friendship and hospitality, and contrived to get rid of Dion, who was the sole obstacle to his designs. Notwithstanding his care to conceal them they got air, and came to the ears of Dion's wife and sister, who lost no time, and spared no pains to discover the truth, by a strict enquiry. To prevent its effects, he went to them with tears in his eyes, and the appearance of being inconsolable, that any body should suspect him of such a crime, or think him capable of so black a design. They insisted upon his taking the *great oath*. The person who swore it was wrapped in the purple mantle of the goddess Proserpine, and holding a lighted torch in his hand, pronounced in the temple the most dreadful execrations against himself it is possible to imagine. The oath cost him nothing, but did not convince the princesses. They daily received new intimations of his guilt from several hands, as did Dion himself, whose friends in general persuaded him to prevent Calippus's crime by a just and sudden punishment.

punishment. But he could never resolve upon it. He professed that he had rather die a thousand deaths, and present his throat himself to whomever would kill him, than to live under the necessity of continual precautions, not only against his enemies, but the best of his friends. Calippus ill deserved that name. He hastened therefore the execution of his crime, and caused Dion to be assassinated in his own house by the Zacynthian soldiers, who were entirely devoted to his interest. The sister and wife of that prince were immediately cast into prison, though the latter was big with child, where she was soon after delivered. After the murder of his friend, Calippus was for some time in a splendid condition, having made himself master of Syracuse by means of the troops, who were entirely devoted to his service, in consequence of the gifts he bestowed upon them. The Pagans believed, that the Divinity ought to punish great crimes in a sudden and extraordinary manner in this life: and Plutarch observes, that the success of Calippus occasioned very great complaints against the gods, as suffering calmly, and without indignation, the vilest of men to raise himself to so exalted a fortune by so detestable and impious a method. But Providence was not long without justifying itself, for Calippus soon suffered the punishment of his guilt. Having marched with his troops to take Catania, Syracuse revolted against him, and threw off so shameful a subjection. He afterwards attacked Messina, where he lost abundance of men, and particularly the Zacynthian soldiers, who had murdered Dion. No city of Sicily would receive him; but all detesting him as the most execrable of wretches, he retired to Rhegium, where, after having led for some time a miserable life, he was killed by Septimus and Polyperchon,

hyperchon, and it was said, with the same dagger with which Dion had been assassinated.

PLUT. DION. p. 432.

History has few examples of so distinct an attention of Providence to punish the guilty, either in the authors of the crimes themselves, who commanded or executed them, or in the accomplices any way concerned in them. The divine justice evidences itself from time to time in this manner, to prove that it is not unconcerned and inattentive; and to prevent that inundation of crimes, which an intire impunity would occasion; but it does not always distinguish itself by remarkable chastisements in this world, to intimate to mankind that greater punishments are reserved for guilt in the next.

WHEN Xerxes, king of Persia, was at Celene, a city of Phrygia, Pythius, a Lydian, who had his residence in that city, and next to Xerxes was the most opulent prince of those times, entertained him and his whole army with an incredible magnificence, and made him an offer of all his wealth towards defraying the expences of his expedition. Xerxes, surprised and charmed at so generous an offer, had the curiosity to enquire to what a sum his riches amounted. Pythius made answer, that having the design of offering them to his service, he had taken an exact account of them, and that the silver he had by him amounted to two thousand talents,* and the gold to four millions of daries † wanting seven thousand. All this money he offered him, telling him, that his revenue was sufficient for the support of his household. Xerxes made him very hearty acknowledgements, and entered into a particular

* About 1,500,000. sterling.

† About 1,700,000. sterling.

friendship

friendship with him, but declined accepting his present. The same prince who had made such obliging offers to Xerxes, having desired a favour of him some time after, that out of his five sons who served in his army he would be pleased to leave him the eldest, in order to be a comfort to him in his old age; the king was so enraged at the proposal, though so reasonable in itself, that he caused the eldest son to be killed before the eyes of his father, giving the latter to understand, that it was a favour he spared him and the rest of his children. What a monster in nature is a prince of this kind! How is it possible to have any dependence upon the friendship of the great, or to rely upon their warmest professions and protestations of gratitude and service.

HEROD. l. 7. c. 38. SEN. de IRA. l. 3. c. 17.

And yet this is the same Xerxes who is so much admired for his *humane* reflection at the head of his numerous army, "that of so many thousand men, in an hundred years time, there would not be one remaining, on which account he could not forbear weeping at the uncertainty and instability of human things." He might have found another subject of reflection, which would have more justly merited his tears and affliction, had he turned his thoughts upon himself, and considered the reproaches he deserved for being the instrument of shortening the fatal term to millions of people, whom his cruel ambition was going to sacrifice in an *unjust* and *unnecessary* war.

END of VOL. I.



